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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

Navy Chaplain, Lieutenant James S. Ferris

(See Page 14)

July 25, 1951

FROM COVER TO COVER

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READERS WRITE

Yours For A Capital "L"

The article on "Methodism and the Sacraments" by Dr. Robert W. Goodloe, has been read with appreciative interest, and I am grateful to the author for the splendid creative nature of his article.

Though I am inclined to favor the church law as it now exists, concerning the administration of the Sacrament by ordained men only, I am open for more light on the subject.

Yet, when I note that this distinguished minister and professor of one of our leading schools of theology refers to the "Lord's Supper," he invariably uses the small "l," and thus lessens in importance the dignity of the name and the omnipotence of the Deity.

Certainly, in these days, when so many things are being torn down and thinned out, let's not handle the name of our Lord and Christ in any way which would lessen its significance or importance!

And too, let's hope that this distinguished teacher of young preachers will teach the young theologues to capitalize, at all times, the name of Deity.

EDWARD J. REES,
CLARKSVILLE, TENNESSEE.

Editor Needs A Trip

In your issue of June 27th, 1951, page 9 (609), you write this sentence: "We reprint this as interesting evidence of the change *in Southern thinking* that is taking place."

If you will take us out from under your inquiring microscope long enough, I'd like to tell you something. There is no such thing as "Southern thinking" any more than there is such a thing, really, as New England thinking.

We divide out as separate but equally and infinitely worthy human personalities down here, the same as around Boston. Some of us think one way, some another, and some don't think at all, just the same as around Boston. There is no Southern thinking, there is much individual thinking by individual Southerners — some highly individual. Don't lump us all together. It stamps you as provincial.

Reading your editorials makes me think a trip South would do you a world of good. You probably wouldn't like us any better afterward, but at least you'd dislike us for the right reasons!

HALLETT MORGEN,
Lake Junaluska, N. C.

Hospital Safe

In the last issue of *Collier's* magazine there is an article entitled "Our Fire Trap Hospitals." The author begins by describing the fire at St. Anthony Hospital in Effingham, Illinois, where 75 patients and employees lost their lives, and then goes on to condemn the great majority of the hospitals of the country. She says that nine out of 10 hospitals are fire risks.

I thought I should write again about the Deaconess equipment to meet such emergency. The author of the *Collier's* piece quotes the National Fire Protection Association report on the St. Anthony Hospital, saying that "it had no fire alarm system whatever; that the stairways were open from basement to top; that laundry chutes were constructed of wood and had no sprinklers. Combustible acoustical tile had been used throughout the corridors, and there were no fire stops or fire doors. Anesthesia and oxygen were stored in the basement, and the personnel had never been instructed or drilled in what to do in case of fire."

At the Deaconess we have a modern fire alarm system which was inspected and approved by the Boston fire department when installed. This system is directly connected with Boston fire headquarters. Each floor is equipped to ring the fire department direct, and all personnel of each floor are taught where fire equipment is located and how to use it. Once each week the supervisor on each floor reports to the executive director that she has instructed all the floor personnel in the location and use of fire equipment on her floor.

Each morning at 8:30 the fire alarm system is tested, and it is inspected each month by an employee of the Boston fire department. All our laundry chutes are wi plastered and sprinkled. Non-inflammab acoustical tile has been used in all install tions. All our stairwells are enclosed; th walls are fire stopped; and the automat fire doors are equipped with fusible link which close the doors automatically at hig temperatures. Near-by wooden buildings an the laundry are completely sprinkled. Se eral years ago we moved all our anesthes and explosive gases from the basement Deaconess to a specially built non-inflam mable outside storage building.

Large placards, strategically place throughout the hospital, give detailed instru tions as to what to do in case of fire. Ne employees are trained in fire protectio equipment and procedure. A fire drill held once a quarter. This drill is directe by a fire chief of the Boston fire departmen and is a school to which nurses, orderlie maintenance men, and others come for in struction in "what to do before the fire de partment arrives." At the suggestion of th fire department, we have built a small truc which is equipped with soda acid extin guishers, CO-2 extinguishers, wrenches, fir axes, asbestos blanket, gloves, sand, etc. Thi truck is ready and moved quickly to the lo cation of each fire drill, ready for action b our maintenance men.

In recent years we have built new fir exists and fire escapes from the Deacones operating rooms; we have changed all th doors in all buildings to open out; we hav provided special egresses from Harris Hal classrooms and from the roof of the nurse home. Two watchmen and an engineer ar on duty at night, in addition to other per sonnel.

In 20 years we have had only three smal fires to which the fire department was called and in each case the fire was extinguished before they arrived.

WARREN F. COOK, executive director,
New England Deaconess Hospital, Boston.

Asks Educators To Stress Religion

PRINCETON, N.J. — Dr. Ralph Sockman, minister of Christ Church, New York, called on American educators to place more emphasis on religion in the classroom. He addressed nearly 300 clergymen and laymen at the 10th annual Princeton Institute of Theology.

"Education cannot continue to be completely divorced from religion," he said. "I do not mean the actual teaching of religious doctrine, but rather pointing out to students that religion is immeasurably vital in everyday life by showing the influence that it has had on people throughout history."

Dr. Sockman said that the church must be able to present its message in a way that will convince people who pride themselves on their freedom.

The Hospital Chaplain

DAVID B. ALPERT

Minor surgery, that's all, and it will mean only two three days away from the office." The physician said t to the busy and successful lawyer. With that assur-:e, the lawyer entered the famous hospital as patient l answered the routine questions. The receptionist :ed him a final question, "And would you wish to have ne clergyman visit you?"

HE MIND OF THE intelligent and successful lawyer pondered that final question, reading into it kinds of implications and disturbing hints. This was e lawyer's first experience as a patient in a hospital, and e unexpected mention of a clergyman to visit, intensified e strangeness of the experience. Did this mean (the wyer asked himself) that what was politely called "min- surgery" was really something very serious and that im-ortant information was being withheld from him? As : was trying to make himself comfortable in bed, glanc-g over the newspaper, the lawyer was greeted by a visi-r, a clergyman who was in that hospital on other mat-rs. Lawyer and clergyman remembered meeting each ther at a public function some years back.

Said the lawyer to the clergyman: "Now tell me honest-. Was the hospital told something about my condition at I was not told, that they asked me if I wished to see clergyman? And does your prompt visit also mean that ou were told something I was not told? These two ings seem so ominous, as though you in the hospital ave information that my case is not 'minor surgery' but omething more." The clergyman was able to reassure e lawyer that the question was routine, and that the visit vas spontaneous and without any other motive than indly consideration. This incident took place in a hos-ital, well-known but without any chaplains on its staff.

In hospitals, where clergymen are regularly on the staff s chaplains, the patients expect the visit of the chaplain vithout undue fears. The smaller voluntary hospitals, vithout chaplains visiting regularly, find many patients roubled at the unexpected visit by a chaplain.

AT THREE SPECIFIC points, in the care of the sick in hospitals, the work of the chaplain can be especial-y important. But to be effective, the hospital chaplain nust stand to the patient in the office of pastor and re-igious teacher. Let not the chaplain attempt to be aux-liary physician, nor quasi-psychiatrist, nor assistant sur-geon, nor interim interne. Nor should the chaplain speak n medical terms. The office of chaplain is badly per-formed if the chaplain keeps the conversation on medical symptoms and aches and pains, on repeating and re-living the same emotional pains and horrors that are communi-cated to the physician. There is enough real religious work for the chaplain to perform in relation with the patient without trespassing upon the medical office.

Particularly, at three specific areas, the hospital chaplain is helpful to the patient working in a true religious role. The first is shortly after admission of the patient, who finds the experience of sickness strange and unfamiliar. As the patient articulates his thoughts, they run: "This can't be me at all; this person now disabled and inactive and put to bed taking orders from strangers. I am in good health; and this here, sick in bed, is hardly the me that I know." That attitude and frame of mind (familiar in many patients, especially active men) involves something non-medical and strictly religious.

In spite of the teachings of certain religious groups and of many magazine articles, sickness is an inescapable part of life. We have not eliminated sickness; and we shall have sick people for many years to come as part of the plan of life. Violation of the rules of health and of hygiene will bring sickness, just as violation of the moral law will bring punishment. But observance of the rules of hygiene and health can mitigate some illness, though it cannot prevent all sickness.

THE NEXT STEP, of deep religious concern, comes as the patient submits to the concept of his personality as also including the possibility of interruption to good health in which he imagines himself. Then the patient begins to fumble with serious religious questions: "Why does this happen to me? My life has been clean and virtuous, I have never seriously offended, why then does God punish me?" This is the time for the chaplain to prove himself a clergyman, and speak as a teacher and example of faith. Medicine does not have the answers; and the use of medical language will not help the patient.

Theologians have known that rewards and punishments play an important part in life. How they work, and are tabulated, we do not know. Moreover, it is hard to see that all sickness comes only as punishment, or the direct attempt of God to "get even." Very often, indeed, among the sick, we begin to recognize that sickness and suffering and sorrow are also important disciplines through which we learn many real lessons, otherwise denied to us. There is a redemptive and reflective quality in sickness. What seems punishment on the surface also may prove inner spiritual opportunity.

The third big area for the clergyman to the sick, where he is in his own field and where the medical man cannot enter, is as the patient begins, of himself, to ask: "What am I making of my life? What would I seek, and have, and be, and aim for; for what purpose and meaning would I fashion life within the limits permitted me?" Rarely indeed have these and related questions occurred to the patient. Sickness gives that opportunity, and the chaplain can help the person think out and find the meaning and purpose of life, and the significance of faith. The chaplain should not frame the questions, nor the answers; and certainly he should not talk in medical jargon. But the chaplain should be occupied in a high task of religious education with the individual patient who is earnestly seeking to face the real questions of life and destiny.

"We Can Begin The World Over Again"

CHESTER A. SMITH

As we Americans face today the issue of freedom or political autocracy for mankind and seek to formulate a policy which will win the victory for freedom, it is important to recall that our forefathers, in the days of the American revolution, faced it with a vision and a spirit which we must emulate today if we are to match their success.

Their vision and spirit were expressed in seven great words: "We can begin the world over again." They were the words of Thomas Paine in "The Crisis," which did so much to create the public sentiment which made possible the Declaration of Independence.

The American revolution was a great adventure of faith, faith in God and in the people. No such splended example of practical faith had been seen in the world since Jesus, in the Sermon on the Mount, set forth the charter of the kingdom of heaven. Indeed, not until the Declaration of Independence and the American Constitution, were the great principles of the Sermon on the Mount translated into terms of government. Magna Charta and Savonarola's sublime pronouncement in the midst of the autocracy of Florence, that the people are the only source of power, were steps toward it. But at Philadelphia on July 4, 1776, the leaders of the American revolution made the momentous decision to be done with kings and to found a nation on the proposition that all men are created equal and that governments derive their just powers from the consent of the governed. But animating those leaders, as with heroic faith they matched themselves against the material might of Britain, was the vision that they could begin the world over again.

The American revolution could not have been won without that vision, because you cannot get Americans to suffer and sacrifice for seven years for some material thing. Always it must be a spiritual ideal. The defeat of Long Island and the retreat through the Jerseys: but "we can begin the world over again;". The incompetency of Congress and the cabal of Gates: but "we can begin the world over again;" the long, hard winter of Valley Forge: but "we can begin the world over again;" and then, at last, Yorktown and victory.

But is the vision lost then? Does it fade with victory? Not at all. It is May 8, 1783. Ezra Stiles, president of Yale College, is delivering the election day sermon before the governor and general assembly of Connecticut at Hartford. And what does he say? He declares that the American flag will be carried around the world, that the most ample religious liberty will obtain among all nations, that the Unitd States will embosom all the religious sects in Christendom, that American missionaries will go throughout the world, and that the world will look to America for models of government.

God is now offering us Americans of today the chance to begin the world over again. Have we the vision, the faith and courage to accept the task? If so, what must we do and what should the church help us to do?

We have taught the other races of the world, which far out-number the white race, how to make war, and they are rising in their newly discovered strength to secure their share of that material prosperity which has so long been monopolized by the white race. The imperialism and exploitation of the white race is being brought before the judgment seat of God. These other races see that the freedom and democracy of the West have not brought to them the West's material prosperity. They are still starving, and their leaders, who apparently think that communism, in spite of its iniquitous political and industrial autocracy, can do more for them than democracy, are trying to persuade them to accept it. And in this attempt to extend communism, Russia, the world's strongest nation materially next to the United States, is communism's outstanding protagonist.

Against this onrushing tide of political and economic autocracy stands the United States and the other free nations of the world, representing the ideal of a world of law and order, a world of freedom under law, ruled by decisions of representative assemblies with debate, discussion, and the orderly processes of legislative procedure.

The second thing we must do, is make the people see that military weapons alone will not win this contest but that moral purpose and the spiritual forces which stem from God must finally bring the victory. It is quite natural to become discouraged, but it is wiser and more profitable to have hope.

Many people today feel that the sufferings and sacrifices of two world wars were for naught, that the United Nations is a failure, that the future holds no hope.

But I believe that those who live for another quarter century will see all this changed: they will see the United Nations changed into a world republic or a United States of the World modeled after our United States of America they will see a world of law and order, in which the smallest nation will be as safe as the largest one; a world of peace and plenty for mankind, because Americans will have been willing to be used by God "to begin the world over again" today as He used our continental forefathers "to begin the world over again" in their day.

"Being lonely takes up an awful lot of space as well as time. And since you can feel lonely and lost only for the past, to admit such emotions to your thoughts is an admission that part of your infanti'e self is still bogged down in yesterday."

* * * *

Evelyn Wells, "Life Starts Today," Doubleday, Garden City, N.Y.

How Shall I Use Money And Goods?

CHARLES M. McCONNELL

ıurch School Lesson For August 5th.

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SON TEXT MATT. 25:14-30. ACTS. 2:43-47.

ristian Stewardship of Money and Goods

t is an old, and by many a thoroughly repudiated, ristian doctrine that everything we have is entrusted us by God. This is a strange new attitude toward perty to have in a world which reeks with secularism l is saturated with materialism. In an economy which based largely on private ownership, the myth of free erprise, warranty deeds, and sound titles to property ıght by down payments, how to use money and goods a tough question. A discussion of Christian steward-p gets scant notice from false prophets who proclaim old slogan, "Business is business" and add their own a, "Thus saith the Lord." The Lord had some things say about money and goods which are very important. ıe parable of the use of the talents calls for careful ısideration for it lends itself to both use and abuse. Stewardship of property is based on the fact that our ıterial possessions are ours to use for the best interests all, including God, others, and ourselves. The assump-n is that every person has something which may be lled a talent. In the parable of the talents the word ent means just what it meant to the one who spoke e parable: *money*. We speak of talents as abilities or ills or aptitudes. Jesus spoke about talents as material ods or more specifically as money. It was the aim of sus to teach his hearers how to use material wealth in e right way. And his first point was that it was given servants by a master who left it in trust to be used servants in his absence on a journey. There is enough this definite interpretation to keep us busy for quite while without bringing in abilities and talents as we ıow them.

he Christian's Use of Other People

The first century economy with which Jesus was fa-iliar was based on slavery and a master and servant lationship which many people would love to see prac-ced today. A servant belonged to his master and every-ing he earned was his. When the parable represented a an going on a journey calling together his servants and ıtrusting to them his property in varied amounts of sh or talents to be used for his benefit, it did not en-ırse the servant — master relationship of people. This one of the economic practices which is wholly un-ıristian in any age. It is based on a low rating of ımanity which makes it akin to mules, tractors and ıttles. This obsolete theory is music to many sinners rs and supports the common practice of treating hired lp as a man's own property. Christians have done much by example and by agitation to humanize human relations in industry but the hard, cold, undeniable fact remains that until laws were made and enforced to protect workers from being used and exploited by masters or so-called owners they were treated as wage slaves. And there is altogether too much of this pagan wage slave business going on today in the United States to justify our claims that we are a Christian nation. The best that can be said for us in this field is that Christian sentiment has become strong enough to improve the lot of workers.

If anyone doubts that many employers whose money has been made by hired help have of their own free will and Christian impulses provided workers with humane conditions, adequate protection and reasonable security beyond the minimum requirements of law let him take a few good looks around him anywhere in this dehumanized mechanized, industrialized world of masters and servants.

Worthless Servants of God

Every parable and most illustrations have their limitations. The parable Jesus used to teach us that we are stewards of God's resources meant to make clear that we and our wealth belong to God. He further told us that we are expected to use all we have for God and not sit around as stewards of God's gifts with a sense of careless ease and sloth. We are under obligation to make the most of everything we have and render a strict accounting to God. Jesus laid hold of a common practice of owners of slaves and servants to teach his hearers a lesson on diligent use of their gifts, money, land and total resources for God's purposes. We need to learn well this lesson as stewards of from one to many talents.

We have to consider the case of the worthless steward who did not use his talent. The treatment of the servant by the master who took away what he had given the servant and gave it to the more useful investor leaves much to be desired in any Christian economic system. Casting out the unprofitable servant into outer darkness and leaving him among unprofitable servants who gnashed their teeth and wept without let or hindrance seems a bit hard on them. It makes profits loom pretty large. We mention this because without some reservations any worker assigned a quota or a stint to turn quickly into profit for an owner would be in hard luck if he got some bad materials, a few hard customers and a few rainy days. This would be a boon to any employer who put profits above all else and demanded results *or else*.

We should get the main points of the lesson clearly in mind and go about living our lives and spending our money for the ends of self support, service of others and for the over all purposes of God. If we fail for any reason we will suffer a loss even of God's original investment in us. Beyond its main points the parable has its dangers.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918. Telephone Boston KE 6-5160.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their localities.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIX — Boston, July 25, 1951 — NUMBER 30

God, And A Left Hook

Some weeks ago, ZIONS HERALD ran a story about Ezzard Charles and his Methodist connections. Last week Ezzard Charles lost his championship to another churchman, Jersey Joe Walcott, and Walcott made the headlines with his thanks to God and his resolve to visit Sunday schools and churches to "tell the young folks what it means to have God on your side."

For one from the fighting ring to declare such a religious purpose is news, to be sure, but more than all of that, it is an indication of a spiritual concern that is not usually associated with prize fighters. We hope that the churches of America will take Jersey Joe up on his offer, and keep him very busy talking to young people. We still recommend Ezzard Charles, even though he was the loser.

Walcott's most arresting statement was, "I want to thank God for helping me to win. I always said that if God's on your side, you're bound to win sooner or later. I read my Bible before the fight. I prayed between every round. I asked God to help me. It was a left hook that did it." That is about as thorough a blending of religion as we have read for a long time.

For 21 years Walcott has been trying to be heavyweight boxing champion. (This explains his "sooner or later" phrase.) Moreover, he credits his win to God because he worked at the process of reading Bible and engaging in regular prayer — plus an fective left hook. (Practical, is it not?) Then third part of his blending of religion into life was pressed in his desire to go to as many churches a Sunday schools as possible "to tell the young fo what it means to have God on your side." (Walco religion is not just a personal exercise, but dema an evangelical function.)

We're glad that Jersey Joe can illustrate that th is a "sooner or later" aspect to all of this, and t he will not be demonstrating some unrealistic or cr use of God. With Jersey Joe it was a sound combi tion of "God and a left hook!" He was ready for t contest; 21 years of hard, and at times discouragi work, and he had also trained himself to be as stro in spirit as he was in body.

What Will Franco Charge?

The dirth of news concerning our current negot tions with Franco and his fascist government Spain is ominous, to say the least. Mr. Acheson h said that it will be a bi-lateral understanding betwe Spain and this country, and will not involve t North Atlantic alliance; he also implied that to ha sea and air bases in Spain does not mean a retre from our allied bases in the other parts of Weste Europe; and finally, he said that the North Atlant treaty is the "keystone of American policy," and th the member nations of that treaty will still have p ority over Spain.

Apparently we are still waiting to see what Fran will charge for these military favors. His entire ec nomic structure is bankrupt, and within the pa weeks he has had considerable trouble with con munist riots. His nation could easily be compare with Iran in its utter instability. Dictators have hard time maintaining order.

What use the communists will make of our ne game of "footy-footy" with Franco has yet to b seen, but we can rest assured that they will make gre capital of it. It was chiefly at this point that bot France and Britain pled with us not to enter into an agreement with Spain. Franco has made a few min gestures to "liberalize" his dictatorship: he has i dicated that he will give more power to Spain's pa iament, and that he will have a new cabinet. But is still fascism, and Franco is still the dictator. Cu rently, Boston's Roman Catholic Archbishop is lea ing a pilgrimage of his followers to the shrines i

in, so it may well be that there will be forthcom- from these pilgrims some startling revelations. will wait with interest for their report.

ecretary Acheson says that the military leaders of nation regard Spain to be of strategic importance he defense of Western Europe. Admiral Forrest Sherman, our Chief of Naval Operations, reported t he had assurances from Franco that Spanish bases ld be used by us if we will give Spain military and nomic help. We still do not know how much aid are to provide, or how much of our birthright are to sell for the mess.

More Amos And Less Andy

The Blatz brewers and their televized "Amos 'n' dy" show have been justifiably blasted by the Na- nal Association for the Advancement of Colored ople. (See page 22.) To the NAACP the "Amos Andy" show is a "gross libel on the Negro and a tortion of the truth."

To double-check this accusation we sat through last ek's show and found ourselves (a) bored stiff; (b) termined never to drink Blatz beer; and (c) dis- ssed that the television industry would stoop to such ow level of so-called entertainment. "Andy" and "Kingfish" are disgusting looking, fat, and ob- usly conniving rogues. They demonstrate clever ys of lying, cheating, stealing, and getting out of rk. The supporting characters in the show are oddy and irresponsible with the exception of mos," but he is hardly ever in the show. "If I were Negro," the churchman must ask himself, "how ould I feel about such a portrayal of my race?"

There are two other radio and television shows at have dealt with minority groups that do not of- nd: "Life with Luigi" on radio, and "The Gold- rgs" on television. These have not been objected to either the Italians or the Jews, because in both cases ere is a complete portrayal of not only humorous, t all other human qualities. Both "Luigi" and Mrs. Goldberg" are excellent characters, and they mmand respect.

"Andy" and "The Kingfish" do not command re- ect; they demonstrate comically the seamy side of e and, for all intents and purposes, illustrate for e public what the Negro is supposed to like. If Amos," of the "Amos 'n' Andy" show were allowed be something other than a "dumb good guy,' and uld be used in more of the episodes, so that he ould overshadow the unsavory "Andy' and "The Kingfish," we believe that this program could be made acceptable.

Minorities do not mind good fun which characterizes some particular folk tradition or dialect from their traditions; but they are offended, and so should all of us be, when the total effect of such humor is to create a prototype. We believe that the present make-up of the "Amos 'n' Andy" show deserves censure, and we join with the National Association for the Advancement of Colored People in protesting to both the Columbia Broadcasting Company, and to the Federal Communications Commission.

To Cicero's Shame

A guest editorial from
The Christian Science Monitor

Outrages arising from racial feeling are not limited to any one part of the United States, although the pattern has differed in the past.

Racial violence in the South has been typified by the lynching mob — a short-circuiting, with or without official connivance, of the fair trial guaranteed by the Bill of Rights. In the North it has been the "race riot," which usually has exploded out of friction between sectors of the white and Negro population and usually involves a battle rather than an execution. Whatever lesser guilt the North has been able to claim certainly is missing in the recent Cicero, Ill., incidents.

Cicero, population 70,000, an industrial satellite of Chicago, has no Negro residents. That fact of itself speaks volumes. (What city of equal size in the South has ever excluded all Negroes?)

A Negro bus driver, a war veteran, rented an apartment in Cicero. He says local police restrained him from moving in. A court order directed the police to see that he be permitted to move in peacefully. A gang of teen-agers then invaded the apartment and threw the furniture out the window. A hostile mob formed.

The sheriff of Cook County asserts local police "turned their backs on the disturbance," and he asked for the National Guard, which Gov. Adlai Stevenson promptly furnished. But it has taken 600 guardsmen, deputies, police, and barbed-wire barricades to protect one Negro family and its belongings against a mob of 6,000.

Moscow papers needn't be asked to copy. They will.

Jew, Gentile And Israeli

THOMAS SUGRUE

ON THE 4TH OF MAY in the year 1949 (5th of Iyar, 5709) I sat under a shade tree on King David Avenue in Jerusalem, across the street from the Jewish Agency, and watched Israel's first Independence Day parade come up Keren Kayemeth Street and turn down the avenue toward a reviewing stand which had been set up near Ben Yehuda Street. It was a single hour on a single, sunlit day of pause in the brief and harried history of the infant Jewish State, a handful of moments in which to look back at what was achieved before digging in to make that achievement certain, to bolster and entrench it with the difficult, unspectacular drudgery of economic adjustment, industrial development and agricultural expansion. It was a ration of relaxation, with time for one quick drink of pride and another of faith — pride in the rough, bitter work which was done, and faith for the long, tortuous road ahead. The drinks were mystical potions, both of them, and I, though only a spectator, felt the sting of their wine; particularly I felt the second drink, the cup of faith, for on the people who passed before me — old Haganah veterans, young *palmachnicks, gadna* boys and girls, weather-kissed and wind-beaten *kibbutzniks* — I saw the mark, not of destiny, but of an idea which had welled up in the Sinai desert three thousand years before, and which now, after being sluiced from its course for nineteen centuries, was back in its natural bed.

An idea, particularly one so spiritually tested as the Jewish idea, is never in danger of death; it is subject to frustration, to rejection, and to perverted interpretations, but these are enemies which exist in time, and eventually they wither away, leaving the concept itself, eternal and unperturbed, shining and moving in the minds of its re-discoverers. The men and women and children who walked in front of me had not returned the Jewish idea to history for a year, or for a decade, or for a generation; I was sure of that. They had returned it for the duration of its need among themselves, and that, theoretically, was forever; they had returned it also, it seemed to me, at a time when the world in general needed it, and that, too, theoretically, was forever. I had no worries for the future of Israel as the parade ended and the crowd began to move toward its homes.

A FEW DAYS LATER, as I rode down from Jerusalem to Tel Aviv, something happened which took my fancy as a sign, as a symbol that the Jewish idea — the application of spiritual discipline to communal living, the combination of realistic mysticism and mystical reality which makes the Bible a handbook for the Town Hall as well as for the synagogue — is indeed free from the rust of time and thus continuously contemporary.

The driver of the car, a gentleman and a scholar named Yerushalmy, was a lover of music, and kept the car's radio tuned to the Tel Aviv station, which was playing recordings of classical music. At a certain point on the road Yerushalmy stopped the car, turned down the volume on the radio, and pointed to some ruins on top o distant hill. "That," he said, "is where Samson was bor Then, sweeping his arms to cover the fields on either si of the road, he said, "Along about here is where he fire to the tails of the foxes and sent them among t Philistines." Finally, pointing to the distant plain whi went out to the Mediterranean, he said, "Down there where he met Delilah." Then he started the car a turned up the volume on the radio. The announcer Tel Aviv was speaking, and from his Hebrew there car the phrase, "Samson et Delilah," and the name, "Mari Anderson." Then, as we rolled toward the plain, the came from the radio's speaker the rich voice of M Anderson singing, "My Heart at thy Sweet Voice." was a sudden and accidental evasion of time, a piercin of the nagging nuisance of sequence which puts ever thing pleasant in the past or the future and pours on t present only the hot sun of effort. It was, for me, good omen. Israel, I was certain, would endure.

I WAS STILL WRAPPED in that certainty, still r laxed in its comfort, when I landed a few weeks lat in New York. In the six months I had remained i Israel I had been fascinated by, then absorbed into, th reappearance of the Jewish idea in dynamic form an the Zionist plan of projecting it into a society based o its ethical practicality, its conceptions of the dignity o man and the sanctity of life, its recognition of the fa that internal peace depends upon external order, and i knowledge that this order is best obtained, not onl through justice or understanding, but also through lov which is creation in action. The plan, which had teste itself during forty years of wandering through a politic wilderness of Turks and British, had united the Jew who participated in it and had made of them a peopl bound together by the quiet fever of an enterprise base on distilled idealism and non-theological spirituality. Th unity and the quiet fever were part of me when I rod into Manhattan.

The impact of the city — a city I love and admire — was shattering; it struck me with its disunity, with th absorption of its citizens in individual quests for persona goals, and with its combination of practical materialism and material practicality. So acute was the blow that experienced physical pain in meeting again even my old est and closest friends. Every returning traveler know the sorrow of facing up to the fact that his experience abroad, however well he may communicate them to th loved ones who were not with him, are not transferabl to these loved ones, and must remain forever his per sonal possession. I was prepared for that; what struc and opened me was the difference this personal posses sion of mine made between me and many of my friends and the terrifying awareness, which came upon me littl by little, that I could not even communicate it to them — that they would not receive it, that they would reject i

they listened to me, and that they resented me for ing it to them. Even when I wrote a book about el and gave them copies they only said, "Thank you." ose were their last words on the subject.

a those first days after my return from Israel, and in months which followed them, I discovered the anti-el Jew as well as the anti-Israel Gentile. The two had erent points of view, different reasons for opposing Jewish State, but they were common in their desire to r nothing good about Israel; they wanted bad news, vs of dangerous trends and wicked alliances; nothing would please them. It was when I realized this that tainty fell away; I began to worry about the future of el when faced with those who, at any time and in y situation look backward with nostalgia and affection, l, when forced to regard the future, give it a quick, d look, spit contemptuously, and turn away.

SHOULD NOT have been surprised at the attitude of my Gentile friends. The seed of anti-Semitism is every Christian, waiting for a little rain of frustration failure to start it growing; and since in America a ntile is automatically a Christian, the Gentile reaction ich my opinions on Israel provoked was crystallized m an orthodox Protestant or Catholic pattern of prej-ice. The challenge of Christ is too much for any but saint, yet it is put to every person raised in the Chris-n faith, and it is put to him or her in childhood, along th the story of the crucifixion. The crucifixion, of urse, dramatizes the challenge, and there is a thought logical to the mind of a child faced by the demand at he give up a world he has not yet experienced — at if the crucifixion had not taken place he would have deal with, not the sadistically maimed figure on the oss, but the gentle Jesus of the parables, who under-ood and forgave the humanity in man. Those respon-ble for the crucifixion, then, in a way were responsible r the crushing burden of the challenge, and they, as the ory is told, were Jews. In anti-Semitism therefore there a basic resentment that the crucifixion took place, that e sacrifice which Jesus offered was accepted. Thus henever a Christian betrays Christ in his heart he turns s guilt against the Jews; most of the time it is a sub-nscious process, but it is this subconscious process which eps the seed of anti-Semitism moist and the earth ound it black.

There is also the theology of the crucifixion, which serts that the Jews are destined, because of their crime deicide, to wander forever through the earth, home-ss and wretched. This is the theology which for mil-nia has justified the looting of the ghetto. It is this eology, obviously, which considers good news about the ws to be bad news for Christians. Good news about rael has very deep implications, for if the return of the ws to Palestine is accomplished successfully, and if e Palestinian Jews act as if the cleansing promised by od had been accomplished, might it not be an indica-on that the promises of the prophets, appropriated so ng ago by the Christians, may indeed have been in-nded for the Jews? If so, where does that leave Chris-nity?

All of this is absurd and nonsensical, but it describes a condition which resides in a great number of Christians. I shall not forget, ever, how it emerged in the faces of acquaintances to whom I spoke about Israel after my arrival in New York two years ago. They questioned me about what I had seen and done. They listened expectantly, nodded at my mention of Biblical names, and then, gradually, lost their expressions of enthusiasm and took on frowns and lowered eyes, twisted mouths and quick, nervous kickings of a leg. At the first pause in my narration (it was a long narration, because I had been up and down and across the country, had talked to hundreds of people, had lived in the cities and on the settlements, and had come home with more than six hundred pages of notes on large sheets of paper) they asked questions: what about communism, what about the holy places, what about the Arab refugees, what about religious freedom, what about the terrorists, what about militarism, what about nationalism, what about the millions of dollars the Jews of America were pouring into Israel to make it a rich and powerful nation?

I answered the questions one by one, going into each with care and detail, but the frowns only deepened, the eyes became more shaded, the mouth and legs more restless. The next questions were peripheral, and were spiked with the apologetic "I've-never-understood-about-the-Jews-anyhow-but-don't-they," followed by various of those legendary accusations against the "killers of Christ" who roam the world seeking to dominate humanity through finance. It was gravely, deeply shocking to me because these were people who had never before indicated to me any active or even latent anti-Semitism; my report on Israel had stirred the seed which each possessed, and I knew then how much anti-Semitism exists which cannot be measured or calculated, since it dwells only in potentiality, only in the seed which waits for some personal spate of bad luck to help grow it into a guilt which needs a scapegoat.

It was natural for me, after these encounters, to join the American Christian Palestine Committee, and as a member of this group I have participated in seminars throughout the country, seminars for Christians, in which the story of Israel is told in a simple, direct, factual manner. It is regrettable, of course, that these seminars need to be held at all; Israel is the only nation of which I have knowledge which needs to be explained in order that its existence be justified, which is suspected on the vaguest hearsay of the most heinous of crimes.

IT IS HEARTENING, on the other hand, to observe that those who attend the seminars are the leaders of the community, the liberals, the men and women of good will — in short the true Christians. Fortunately their influence in their communities is strong; they are the leaven and possibly, in time, they may raise the loaf.

The anti-Israel Jew baffled me from the moment I saw his face change and his eyes shift while I spoke enthusiastically of the social pattern of Israel and the magical serenity of the *sabras*. I was acquainted with anti-Zionism of the pre-Israel type, but I could not, for the moment, adapt this attitude to the world of post-Israel

Jewry. The state was a fact; it was the first-born of the United Nations; it had emerged victorious in a war against Arab armies intent on annihilating every Jew in Palestine; it was a fast-moving, positive, democratic force in a pivotal area in our cold war with Russia; it was a place of refuge and a home for Jews all over the world, an insurance policy against the pogroms which for so long had decimated periodically the ranks and wealth of the Jews. What sort of Jew was it who didn't want to hear good news about it?

Were I a Jew myself I might have understood. Were I a Jew born and raised in the United States I would have met at an early age the challenge of the Torah rather than the challenge of Christ, and I might have struck out in my heart against the Jews of the desert who put its burden on me. I might have looked about me and longed desperately for the privilege of fading myself into the American pattern; I might have been tempted to say that Zionism was a movement which presumed a group identity which did not exist, and which falsely imposed on me a nationalism dangerous to my position as an American citizen; I might have stated, a little too loudly, that I was an American and not interested in an idea based on "dual loyalty."

I WOULD HAVE MISSED, had I succumbed to this attitude, the very obvious truth that every person in America has a dual loyalty. Ask an American what he is and he will tell you he is Irish, French, German, English, or — and these are cases of local pride — a Virginian or a Texan. He will take it for granted that you realize he is an American, and that you also realize that America is a place made by peoples of many lands in order that they might live by themselves as themselves, with tolerance for who they are and what they believe and what they think. The loyalty the American feels for the home country of his parents or ancestors is sentimental, naturally, and he expects you to understand that; very likely he sends gifts and a little money to his relatives there, and plans a visit, sometime when he can afford it, to what he calls "the old country." That is all there is to it. The Irishman in America has, in his recent past, supported a rebellion in the old country, and watched it triumph; with his fellow Irish-Americans he marches every 17th of March up Fifth Avenue in New York, in groups marked by the flags of Eire's counties. A tremendous number of the marchers are employees of the city and state governments, and even of the federal government, but none of this is regarded as dual loyalty in any way dangerous to America. What would be the reaction of assimilationist Jews if it were suggested to them that once a year in honor of Moses all the Jews in New York march up Fifth Avenue under the banners of the Twelve Tribes? I presume that they would faint.

But why? Every single Jew knows the answer. The question is, which of the Jews in the line of the march would irritate the latent anti-Semitism of the watching Gentiles, and which would not. The Gentile knows the answer to that. The orthodox Jews, the men with caps and beards, would bring forth from many onlookers a touch of admiration for their faithfulness to an anci and difficult spiritual discipline, and, from some, a tou of remorse for what Christianity has visited on the The working Jews, the laborers from the garment cen and the little shopkeepers of the avenues east and w of Fifth and Madison, would elicit cries of greeting fr friends and acquaintances — customers and pals w go with them to ball games and the fights. The sle and slick and well-turned-out Jews would not be plauded; it would be their appearance which would the drums of anti-Semitism beating in the minds of ma spectators.

Here is the first fallacy in the reasoning of the an Zionist Jew. The more he assimilates, the more he ca ouflages his identity, the more he imitates the 100 per ce Americans, the more he heads straight for whatever co centration camp — heaven forfend — may in the futu be set up in America. No matter what method brin the loss of our freedom, if it goes, the assimilationi Jew will suffer. If we fall into the hands of a fascist ty of government, he will be persecuted for what he h done — for attempting to flee his Jewishness and becom a Gentile, for living among the Gentiles and makin money as they do, and making it, perhaps, faster and larger quantities. If we are conquered by communis he will be treated as a rich capitalist, and his Jewishne will be reason for shooting him early. Where, then, is h security?

It rests on the United States as it is today, and in th United States as it is today Irish rebels, Chinese laundr men, Hindu yogis, Tibetan lamas, Syrian rug merchant British authors, all live an unhindered life as citizens the republic, while they take their emotional pleasur and sometimes make their living from sentimental loyalt to their homeland, to that homeland which engende sentimental loyalty. It should, then, provide the assimila tionist Jew with what he needs and wants, an old countr about which he can be sentimental, as the Irishman ca be sentimental about Ireland, without involving him i the suspicion of any other loyalty, any Protocols-of-the Elders-of-Zion foolishness, any "secret government" oper ating between Jews in the different countries of the world

THE SECOND FALLACY in the reasoning of th anti-Israel Jew is his statement that Judaism is a re ligion and cannot therefore be converted into a nation Not that this is untrue; Judaism is a religion, but it i also a religious way of life which penetrates into and dif fuses itself among the daily lives of its people at all level and in all aspects, making the normal lines between religion and a people indistinguishable. But this is s throughout the East; it is only in the West, in European and American civilization, that religion has been separated from daily life and life itself departmentalized, s that it exists in sections rather than as a whole. The Bible is the history of a people who did not departmentalize their life; they lived in the awareness of two realities, the spiritual and the physical, and the interpenetration of these two realities was the problem they struggled with in their personal and communal existences. The

ent, behind them, contributed knowledge of spiritual ity; the Occident, before them, provided realization hysical existence. The Orient de-emphasized physi- reality, the Occident over-emphasized it; the Jews, be- en the two, tried to emphasize each reality equal- and however often they fell off the fence, sometimes one side, sometimes on the other, they kept trying. e Old Testament is a record of that effort, and the y of the Zionist adventure in Palestine, culminating Israel, is a record of another such effort, another at- pt to put the Jewish idea of dual realism, into history. e fallacy, then, lies in stating that Judaism is a religion l not recognizing that Israel is an aspect of that re- on, a flowering of it, in fact, such as has not obtained ce the period of the Second Temple.

HESE DISCUSSIONS, regardless of the right of either, lead to no solution for the individuals in- lved, since they bring into argument two different sorts people — those whose security depends on the validity an idea and those whose security depends on the ength of a group.

A Jew who puts his trust in one nationalism, such as at of the United States, will naturally cry out against other nationalism, such as that of Israel, which in his imation threatens to take him from the nationalism to which he was born or accepted, and which he feels strong enough to protect and defend him. A Christian no puts his trust in the numerical strength of his co- ligionists and the certainty of his faith's theology, will rn without thinking on a minority which threatens to ke over houses in his select residential section, or break rough the carefully laid lines of his theological defenses. ch a Jew and such a Christian have in common the ed for outer help in order to maintain their inner selves. hey are not integrated, self-contained, serene personali- es; they feel inadequate to the challenge of life in gen- al, and to the particular challenges of Moses and Christ. hey cannot stand alone and unperturbed in any land nong any people, as can the serene man or the spiritual an or the man aware and quietly sure of himself. They e afraid of the wind because it may blow the roofs off eir houses; they see Indians in the night crawling ward their stockades; they imagine sinister interests hich are plotting to take their treasures away from them. hey are unhappy people, and they project their unhap- ness into theories, prejudices, and neurotic accusations. hey need therapy, perhaps of the kind discovered by gmund Freud, but rather than accept this they would to put a roadblock across the highway of history, seek jettison a young nation, deprive the persecuted Jews the world of an opportunity for salvation and a home- nd, and divert into the desert of exile once again the wish idea, the golden mean of our two primary realities, e spiritual and the physical. They want the security both realities, but they will not accept the adventure them.

Last winter, in the home of a professor at Brandeis Uni- rsity, Boston, Mass., I met with a group of Israelis who ere attending various of the schools of higher education in and around Boston. We talked of Israel for a while, and then about America. Their first question was, "Can you explain anti-Semitism to us?" It was a phenomenon new to them, and they were puzzled by it. They were a relaxed, happy, good-looking collection of young men and women; obviously they had serenity and the comfort of inner peace, the security of integrated and unthreatened personalities. They were puzzled by assimilationist Jews, who seemed different from themselves, and who were concerned with what the Gentiles thought. I did my best to answer the question, but I was inadequate and unconvincing, for a young Israeli finds it irrational to imagine a Jew anywhere in the world who is not proud of his heritage, not illuminated by the knowledge of his Jewishness. So do I, as I find it irrational to imagine a Christian not being continuously happy in the faith of which he is a part, zealous for the enlightenment it offers, and eager for the knowledge it implies.

One of the Israelis, when I had finished, said, "I can always tell a Jew in this country. If I ask him what he is and he says, 'I am an American,' I know he is a Jew." They all laughed then, and I guided them to another subject. Their question had been answered by their laughter. They really understood anti-Semitism, but only by observation; they had not experienced it. That such a generation of Jews should have been brought into the world in the twentieth century is, by the most scrupulous standards, a miracle. That it should have happened through the return to history of the Jewish concept is, on the other hand, only logical.

TWO YEARS AFTER leaving Israel I am again certain of its success. I know a great deal more about anti-Semitism than I did when I returned; I know a little more about the anti-Zionist Jew, though he still puzzles me. But that, very likely, is because I am too different from him. If I were a Jew with no money, but with a little skill, I would go to Israel and offer myself to the Jewish idea which is struggling to survive there; if I were a wealthy Jew I would give my money to Israel and make more, that I might give that also. I would do that because I am one of those whose security depends on the validity of what we call the Judeo-Christian idea.

It would never occur to me that such devotion might interfere with my Americanism, or call upon me for dual loyalty. I feel, in fact, that my devotion to the Judeo-Christian concept enhances my Americanism, for the United States in itself is the Judeo-Christian idea in action. It was founded on the Bible and it lives, ethically and governmentally, by the Bible. If it did not, the Irish wouldn't parade on Fifth Avenue every 17th of March, the Zionists wouldn't be selling Israel bonds, and the anti-Zionist Jews, in congregation assembled, would not be making pronouncements which give aid and comfort to Gentile anti-Semites. It is the attempt to remove this idea which should concern all of us, and part of our effort to prevent such a removal should be the strengthening of its new outpost, the three-year-old State of Israel. Jew, Gentile, and Israeli should be united in that, and he who is not with them is against himself.

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Church Survey

Shedding their coats in the unseasonably warm weather and turning their backs on the lure of Colorado's snow-streaked mountains, members of The Methodist Church survey commission met in Denver July 3rd-7th.

For five days and four nights they wrestled with the herculean task handed them by the 1948 General Conference "to find ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operation of the general boards, commissions, and service agencies."

The commission's sessions were executive in nature, but it is understood that great progress was made toward shaping their report, which by General Conference action must be printed and placed in the hands of all delegates to the General Conference, bishops, and church executives by Dec. 1st.

One other meeting of the group will be held — Sept. 13th-15th, probably in Chicago. At that time final editing of the commission's recommendations will take place and the report will be prepared for the printer.

Judge Ivan Lee Holt, Jr., of St. Louis sat for the first time with the commission as a new lay member filling a vacancy in representation from the South Central Jurisdiction.

Bishop J. Ralph Magee of Chicago, chairman, and Bishop Clare Purcell of Birmingham, vice chairman, shared presiding responsibilities. John R. Van Sickle of Rockford, Ill., served as secretary. Present at the meeting from New England were Howard W. Selby, West Newton, Mass., and the Rev. Ernest A. Shepherd, Contoocook, N. H.

Religious Illiteracy Condemned

St. Louis — The religious illiteracy of persons otherwise well educated was condemned by a St. Louis pastor, the Rev. Paul Stephan. He addressed some 1,500 delegates attending the 59th annual convention of the International Walther League, youth organization of the Lutheran Church - Missouri Synod.

"The best educators of our land," he said, lament the fact that students in colleges and universities pride themselves on their technical accomplishments and the number of degrees they have earned and are actually religious illiterates. . . . They are ignorant of the simplest Biblical names, incidents, narratives, teachings and accounts. It should be our first and paramount obligation to spread with a holy zeal the blessed teachings of the Bible."

Scores With Methodist Youth

Buckhannon, W. Va. — Marion Gordy, first colored student to attend the second senior assembly of the youth of the West Virginia Methodist Conference, was one of the most popular among the 125 young people attending the annual conference here last week.

Her presence at the assembly was the result of action taken last year by the delegates who voted unanimously to invite a Negro to participate in their meeting this year. The proposal was made by Dora Lee Gould, of Fairmont, who herself had been a goodwill delegate from the West Virginia white youth to the Morgan College, Baltimore, youth assembly of the Delaware Conference the year before.

Miss Gordy, a native of Delmar, Delaware, is president of the Dover District youth assembly of the Delaware Conference. She graduated this year from the Salisbury (Maryland) High School and plans to enter the state teachers college at Bowie, in Sept.

Christmas Tree Party

Indianapolis, Ind. — Women of the Indianapolis Baptist Association held their annual Christmas tree party at the Acton Baptist church. The party is held each year in midsummer to accumulate and ship gifts to a faraway mission field.

A trimmed tree was erected in the church. Mrs. C.H. Hansen, Baptist White Cross director, had charge of the gifts. Chartered buses transported several hundred women to the event.

Bishop Backs Poling

Philadelphia, Pa. — Bishop Fred P. Corson, head of the Philedalphia Area of The Methodist Church, has become the first prominent religious leader to endorse the Rev. Dr. Daniel A. Poling as Republican candidate for mayor of the city.

Bishop Corson thus entered the lively factional row that has split the Republican party, and has Dr. Poling — who was "drafted" by the regular GOP — opposed for the nomination at the July 24th primary by Walter A. Miller, a prominent manufacturer, who is backed by a strong group of "independents."

Bishop Corson's endorsement of Dr. Poling was in an open letter, given as a "personal view based on 30 years of friendship. . . . It is a compliment to the clergy of all denominations that Dr. Poling was selected as a candidate," the Methodist leader stated. "In my own experience as an educational and ecclesiastical administrator I have seen many evidences of the ability of clergymen to effectively administer large affairs. Dr. Poling has a broadness and fairness that lifts him above all partisanship and prejudice."

As a campaign pledge, Dr. Poling has given assurance that he will relinquish his leadership of the Christian Endeavor movement and of the *Christian Herald* magazine, of which he is editor, and "devote 24 hours a day, if needs be, to the job of running Philadelphia. . . . I did not seek the office, but I cannot find it in my conscience to turn down the challenge that it offers," Dr. P ing said. "I visualize Philadelphia as a cle human, forthright community, and as t finest and most American of all Americ cities. . . . the patriotic capital of the r tion."

Hearings On Shorb Case

Boone, Ia. — District Judge G.R. H took under advisement one phase of t case of Robert F. Shorb, whose contract industrial arts teacher in Boone High Scho was not renewed for the next school yea Mr. Shorb maintains that the school boa fired him because he refused to transf his son from a Roman Catholic parochi school to a public schcool. The board co tends that the teacher didn't want his co tract renewed. Mr. Shorb petitioned for writ calling for certification to the distri court of the records in the matter and th hearing was on the board's motion to quas this petition.

Marlowe Williams, attorney for the scho board, told Judge Hill that the contracts b tween the Boone school board and its teac ers have a clause calling for their cancell tion without cause, and argued that M Shorb therefore has no legal recourse again the board. He cited several Iowa court case in which this argument has been sustained

Richard Jordan and Robert Mahoney, a torneys for Mr. Shorb, maintained that th refusal to renew the contract under the ci cumstances was a violation of the teacher' civil rights and an invasion of his civil lib erties. They also claimed he had a righ under the soldiers preference law, to a hear ing before he was discharged.

Mr. Shorb also has a suit on file for writ commanding the school board to re new his contract. This is to be heard durin the September term of court.

Mercey Killer's Sentence

Easton, Pa. — Fifty-eight Pennsylvani clergymen signed a petition urging com mutation of the sentence of Harold Mohr who is serving six to 12 years in prison fo the "mercy-killing" of his cancer-ridde brother, Walter, in Coply, Pa. The jury i convicting him had recommended mercy Some of the ministers and rabbis who signe the petition expressed strong belief that Moh should be freed.

One minister said, that, in general, h sympathized with mercy-killing. "I felt tha the public thinking on this big problem i muddy," he said in reference to his signin of the petition. "I felt it ought to be brough more to our attention. We should have a definite policy for mercy-killing from stat to state and not let a man off in one stat and give him several years in another. . . I certainly would not make the sentence fo a mercy-killer stronger than for a drunke driver who crashes into another car an kills a man. Such cases get only 18 month

ehigh County (where Mohr was sen-
d).

ll another clergyman said that the com-
dment, "Thou shalt not kill," could be
lated as "Thou shalt not murder."
le opposed to taking life, he said, he
is opposed to intravenous feeding by a
or to prolong a sick man's agony. The
stian viewpoint, he felt, should be for
y.

esses Lay Activity

TEFFIELD, England — An appeal for the
lopment of greater religious enthusiasm
ng the laity was made by Dr. H. Watkin-
s, new president of the Methodist Con-
nce of Great Britain, at its annual meet-
Dr. Watkin-Jones, who is professor of
ch history and doctrine at Headingley
ege, Leeds, also said that the trouble
the welfare state is that too many peo-
interpret it merely in terms of material
are.

he conference's new vice-president, Pro-
or H. Cecil Pawson, said the time was
for an adventurous and more realistic
ression of Christian community living.
her Malthus nor Marx had the last word
a world in economic confusion and strife,
said, adding that the key to the solution
modern problems lies in Christianity.

e Homemaker's Corner

s. Harry A. Burnham

About Rhubarb

his is to be a demonstration of my ex-
ne good nature, for I don't like the stuff
ll, therefore I shall pay a broadminded
ute to it because of the lessons it has
ght me.

he first lesson was wrapped up in a
kage which had traveled 750 miles; there
vas, lovely (?) fresh rhubarb, the stalks
wrapped around with big rhubarb leaves
ost gleaming with the dew from our son's
den in the outskirts of Detroit.

really had to admit that it looked nice,
that it was a kind thing for our chil-
n to do, because they know how very
d their father is of rhubarb sauce, and
rhubarb doesn't grow very profusely on
window ledge of a city apartment.

s I opened that package I could see Anne
h her garden basket over her arm, go-
out the back door, stopping to prop up
ranch of rambler rose, walking gently
to disturb splashers in the bird bath,
ping off some dried blossoms of corn
ver, feeling of snowy sheets hanging in
clothes yard, until she finally reached
big clump of rhubarb over by the garage
thought about Father's Day as she pulled
stalks.

hen, fast upon the receipt of that pack-
, came a friend to call. Seeing the rhu-
b she told me of going to the general
e in a New Hampshire town where she had been staying for a few days with a friend. She and her friend thought that they would like to have a rhubarb pie, so she asked the merchant for some rhubarb. The reply was, "Oh, everyone here has rhubarb in his own garden, but if you will ask "A" to stop in on his way home from business I'll be glad to give him some from my garden."

My friend was amused, because she had been in the town but a few days and didn't know that anyone would place her in "A's" home. She decided that it was a fine example of small town friendliness.

One doesn't have to like rhubarb to appreciate its quality of friendship.

Why People Join Cults

ST. PAUL, Minn. (RNS) — People join cults because of some unsatisfied need they feel, an authority on unorthodox religions told Methodist pastors of the state at their annual school at Hamline University. It's usually a need which their particular local "regular" church does not seem to supply, according to Dr. Charles S. Braden, chairman of the department of history and literature of religions at Northwestern University, Evanston, Ill. "When churches themselves perform an effective and valid ministry to the whole range of human needs, then the need for cults probably disappears," Dr. Braden said.

While members of cults usually are not very popular, they have some qualities from which members of so-called orthodox churches could profit if they would study them, Dr. Braden declared. To parallel the cultist's firm belief in "something," Dr. Braden urged that the "regular" churches establish commissions to work out the position that their members ought to take on war, racial discrimination and other important social issues. No one knows how many people in the United States are members of cults or influenced by them, but estimates run as high as 15 to 16 million, Dr. Braden reported.

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The Great Source of
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Re-creation
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Immorality Linked To Prejudice

WASHINGTON — The deterioration in governmental morals and ethics stems, in part, from the nation's long and continuing disregard for the rights of the Nego, Walter White, executive of the National Association for the Advancement of Colored People, testified before the Senate committee on Labor and Public Welfare at a hearing on the creation of a commission on ethics in government.

"Racial and religious prejudice," Mr. White said, "has done as much to destroy the moral fibre of our government as any other factor. It had its roots in human slavery and the resultant disregard for human personality and dignity. It has caused the prostitution of religion, science and the democratic process itself. It has been the blight on the democratic process throughout the history of the United States."

Citing the record of denial of constitutional rights, the NAACP executive charged that "the present coalition in the Congress of reactionary southern Democrats and Republicans is an inevitable consequence of such violation of morals and ethics. The present stalemate in Congress with respect to civil rights, the continuation of the archaic Senate rule to protect filibusters. . . , the refusal of the Congress to enact the legislation recommended by the president's committee on civil rights have brought about such moral decay in government that today few dare challenge the dictatorial rule of the coalition so far as human rights are concerned."

Mr. White expressed the opinion that "so far as morals and ethics are concerned, our government today is unfortunately and tragically at its lowest ebb." Rarely in the South, he said, do United States district attorneys "give full and complete honor to their oath on the matter of protecting colored citizens against injustice." Usually, they act only when prompted by Washington under pressure of non-governmental agencies, Mr. White asserted.

"When a United States district attorney fails to investigate and prosecute on his own initiative individuals who openly and flagrantly violate the civil rights of our citizens, he is guilty of unethical conduct," the NAACP leader testified.

Pointing out that in many localities in which the underworld is permitted to operate openly, Negroes are denied equal rights, Mr. White concluded "that unless the forces of decency erase the color line in legitimate activities, a great part of our citizenry will question the sincerity of those who say they favor" high ethical standards in government.

176th Army Chaplaincy Anniversary

Time has changed the methods of waging wars, but it has not changed the mission of the "Soldiers of God," who for many generations have ministered to men in uniform. Their number is many who have left the quiet life of a parish and exchanged the settled home life for the uncertain life of the men in uniform, who defend the liberties so dear to the hearts of all Americans.

If chaplain John Murray and chaplain John Martin, who were selected to serve with the brigade of Rhode Island troops or chaplain Samuel Langdon, then president of Harvard College, who served as chaplain of the entire Army in 1775, could return in 1951 to visit with the Army chaplains as they observe the 176th anniversary of the founding of the corps on July 29, 1951, they would hardly recognize their modern brothers in the status they have today.

These early chaplains, normally ministering to troops from their own parishes and communities, served on a rotation basis and frequently without pay, since they were technically employed by the local parishes. They were called upon to perform any extra duties and within a brief period it was found that the volunteer system and rotation plan were not practical.

The revolution, which began having a disordered system of volunteer preachers, closed with an organized system of brigade chaplains. A resolution adopted by the Continental Congress on July 29, 1775 established the legal status of the chaplain with the Army when it provided the pay of the chaplain should be $20 per month — equal to that of a captain.

In the long history of our Army the chaplains have been writing a record of which the churches and the communities from which they came may well be proud. These "Soldiers of God" have given unstintingly of their strength, their wisdom, and their lives in peace and in war to bring God to men and men to God. The heritage established throughout the years is a noble one, a treasured asset for religious-minded America. It has exceeded even the foundest dreams the first chaplains might have had.

The duties of the "Soldiers of God" are not limited to conducting services, giving religious instruction, and counseling the perplexed, though the chaplains are first and foremost clergymen. However, their noncombatant status did not prevent them from remaining behind with an aid station, later over-run by the enemy in Alaska, nor from going out into a mined grain field in North Africa to recover the body of a wounded soldier, nor from landing with the first group of gliders during the invasion of Southern France. Their loyalty and devotion to duty in World War II is attested by the memory of the 163 chaplains who sealed their service by giving their lives, the 264 chaplains who were wounded, and the 2400 decorations awarded 1766 chaplains.

When action in Korea began, the "Soldiers of God" were not found wanting and in the ensuing months the record of their daily duties has been one which merits "well done." Their citations are indicative of their activities: "Noting the evacuation was disorganized, immediately assumed charge of the operation under intense enemy artillery and small arms fire . . . thereby saving the lives of numerous American soldiers." "Without hesitation and total disregard for personal safety . . . made his way into a minefield with no knowledge of its pattern; removed and administered last rites to three dead . . . ;" ". . . voluntarily remained behind to give his wounded comrads spiritual comfort and aid. When last seen . . . still administering to the wounded." "He remained in the area (to minister to the wounded) until wounded and ordered to leave by a superior officer."

In peace or in war, these "Soldiers of God . . . serve Him faithfully" in serving their fellowmen. In the words of the official chaplain's march,

Onward we go,
Till victory is won for justice and right;
The legions of light,
The Soldiers of God, march on!

Roy H. Parker,
Chief of Chaplains.

Grant To Allegheny

Meadville, Pa. — A contingent grant of $270,000 by the Buhl Foundation of Pittsburgh to the Allegheny College development program has been announced by President Louis T. Benezet. According to college officials, this is the largest single gift in the institution's history in actual dollar amounts.

Notification of the grant was made in a letter to Dr. Banezet, by Dr. Charles F. Lewis, director of the foundation. The terms of the grant are that the total goal of the college development program should be raised from the present $1,250,000 to $1,375,000 in order that inflationary losses may be offset and the full dimensions of the original building program be realized. Allegheny College is to raise matching funds in order to reach the goal. Funds given or pledg to the college in its current campaign to $835,000. The Buhl Foundation has th contracted to grant the college one-half amount remaining to be raised for three n buildings and additional endowment.

In selecting Allegheny College for t grant, the Buhl Foundation for the first tim has extended its philanthropic activities yond the immediate Pittsburg and Alleghe county region.

COVER PHOTO

Navy chaplain, Lieutenant James S. Ferris, of Ocean Grove, N.J., is now regimental chaplain for the Seventh Marine Regiment in Korea.

Born September 29, 1914, Lieutenant Ferris attended college at Ohio Wesleyan University, Deleware, Ohio, and the Garrett Biblical Institute, Evanston, Ill., in 1940 and 1943, respectively. He was ordained in Evanston, Ill., June 7, 1943, and was appointed to the chaplaincy June 9, 1943.

Leaves Estate To Churches

Little Rock, Ark. — An aged spinst who deprived herself of luxuries so she cou leave a large estate to church groups, di in Dumas, Arkansas. She was Miss Sa Dollahite, 82, member of a pioneer Des County family, who lived alone in the fa ily home.

While no accurate estimate of her est was available, friends said it would amou to many thousands of dollars. She had rected that her money be divided one-thi to The Baptist Church, one-third to T Methodist Church, and one-third to t Walnut Lake Cemetery Association.

Christian Endeavor Creates Post

Grand Rapids, Mich. — Harold E. We erhoff of Hawthorne, N.J., has been nam to the new position of administrative sec tary of the International Society of Christi Endeavor. His election was announced the society's convention in Grand Rapids.

Mr. Westerhoff has been vice-president a president of the New Jersey Christian E deavor Union; president of the Passaic Cou ty Christian Endeavor Union; vice-preside in charge of the Middle Atlantic region the International Society; president of t group's Christian Executives' Conference a member of the Christian Endeavor secti of the joint committee for united strategy f youth work.

Urged To Emphasize Religion

Paris — More emphasis upon religio values by the United Nations education scientific and cultural organization was urg by several delegates at its sixth general co ference here. These delegates said that U ESCO might as wlll give up its effort create peace through education if it igno those values on which morality is bas (In Rome, *Osservatore Romano,* Vatic newspaper, said that UNESCO did not tach sufficient importance to religion a means of achieving peace through edu tion.)

The conference agreed that peace must a profound part of the religious and mo principles of peoples, inspired by the duty achieving justice and brotherly love, prece of all religions. Otherwise, it said, pe will simply become an aspiration in dang

eing thrust aside by self-interest and

uring the conference delegates were a reception by Archbishop Maurice n of Paris at which they met members e French Roman Catholic hierarchy and rs of Catholic action and educational ps.

0,000 DP's In U.S.

EW YORK (NLC) — The United States received its 250,000 displaced person. He Volodymir Holubiw, a Polish Ukrainian gee, and his family, resettled under aus- of Church World Service. The family ved in New York on July 10th.

n the same boat, 58 displaced persons, nsored by the Lutheran Resettlement ice, arrived in this country. They brought total of displaced persons resettled under ices of the National Lutheran Council 27,052.

ccording to estimates by the International ugee Organization, about 45 per cent of displaced persons resettled in the United es are of Roman Catholic faith, 31 per t are Protestants, 20 per cent Jewish. se figures indicate the Lutheran Resettle- nt Service has brought in around 11 per t of the total, or more than one-third all Protestants.

nk Asks More Evangelism

HEFFIELD, England — J. Arthur Rank, tish film magnate, urged the Methodist nference of Great Britain, at its annual eting, to step up its evangelistic ac- ty. Mr. Rank, who is vice-chairman of World Council of Christian Education, d large numbers of people anxious for re- ion were "just around the corner."

The Rev. Colin Roberts, secretary of the nference's home missions department and neer leader of the commando evangel- c movement, was named 1952-53 president the conference. Earlier in the sessions, . H. Watkin-Jones of Headingly College, eds, elected a year ago, assumed office as denomination's 1951-52 head.

ontroversy Over Bill

WASHINGTON, D.C. — A controversy over urch-state separation as it relates to sectar- n hospitals was brewing in connection th a District of Columbia hospital construc- n bill pending in Congress. The measure, R. 2094, sponsored by Representative John . McCormack (D.-Mass.), House majority der, would, among other provisions, make ailable $2,800,000 in federal funds and ,200,000 in District of Columbia funds to ovidence Hospital, a Roman Catholic in- tution, to help it rebuild on a new loca- n.

Purpose of the provision is to offer the 60- ar-old institution, operated by the Sisters Charity, the same aid that is being given three other non-profit hospitals in Washington which are erecting new buildings. Providence Hospital would have to match the public funds with $4,000,000 raised through private contributions.

The Washington chapter of Protestants and other Americans united for separation of church and state and Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, have issued formal statements condemning the bill.

Representative McCormack said that the same aid will be extended to Sibley Hospital, a Methodist institution, and to Episcopal Ear, Eye, Nose, and Throat Hospital if the latter two institutions decide to join the general hospital rebuilding drive here, as seems likely. He said that no new principle is involved in making grants under the Hill-Burton Act to sectarian institutions. Congressional legislation on the subject would not be necessary, he explained, were it not for the fact that Congress is also the town council of the District of Columbia, and must authorize the municipal share of the contribution.

Dr. Dawson, in challenging the bill, said, "It is undeniable that a hospital owned, controlled, and operated by a sectarian religious organization is a religious activity which the Supreme Court clearly says cannot be supported by tax funds.

Reproduction of *Last Supper* on Cover

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September-October Number

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C.O. Doctors

WASHINGTON, D.C. — Physicians who have religious scruples against service in the armed forces under the "doctors draft" will be liable to the same provisions of the new draft law as other conscientious objectors, the National Service Board for Religious Objectors reported.

This means that such physicians and allied specialists will be liable to assignment by their draft boards to two years of work contributing to the national health, safety, or interest under civilian direction.

On A Wide Circuit

W. W. Reid

Peace Is Everybody's Fulltime Job

Sometimes one almost despairs of the attainment of peace among the peoples of the world, especially when he hears the words, and notes the acts of men at the helms of the great governments of the world. Too many of them are military leaders, disguised in the dress suits of diplomacy, subconsciously certain that might will achieve desirable objectives. How can they be expected to wage peace?

And then out of the heat of debate — usually from someone we did not know yesterday, or someone from a small nation — comes a clear call to the path of peace. Such a note came the other day from Abba Eban, Israel's representative to the United Nations. The making and preservation of peace, he urges, must "be regarded as the permanent individual task of all governments and all peoples — all the time."

"The price of peace can never reach such dimensions as to equal the smallest fraction of war's deadly cost," he said. "Nations faced with the task of securing victory in war apply unlimited efforts and resources to that end. Budgets of astronomic proportions are approved; all daily pursuits are canalized to the cause of victory; the theme of indispensable triumph is inculcated by every means of information and instruction; and the conduct of the campaign is subjected hour by hour to the closest scrutiny and control of specialized minds within the framework of the highest political responsibilities. These efforts are gladly given. These sacrifices are willingly made. They are vindicated by the ultimate aim of victory, and their anguish is effaced in the final triumph.

"We have not yet grown accustomed to regard the preservation of peace as a task no less heavy and intricate, no less complex and time-consuming than the conduct of war. There is not the same vigilance, the same constant tension, the same hourly watching of the changing scene lest a new opportunity for profitable initiative may occur. . . .

"Peace must be waged, with no less energy than a successful military campaign. The achievements of free institutions, the cultural values of democracy, the capacity of freedom to secure economic welfare, need to be proclaimed at least as loudly and constantly as these same theories are attacked. Its actions and incentives must be positively asserted with no less energy than a successful military campaign.

"The despairs which attack both democracy and peace have their roots in human misery, in social injustice, in economic apathy. Thus, when we assert the concepts of social progress and development, we defend peace at an earlier stage than when we are forced to take up arms in its defence. Economic assistance to maintain peace is cheaper, even in financial terms, than collective armed resistance to aggression which becomes necessary when peace fails. International organizations embarking upon such projects of social and economic development are not engaging in any diversion away from their peace-making function. They are building peace at its very foundation. . . .

"Vigilance, fulltime activity, restraint and positive assertion of peaceful ideals are part of the price which must be rendered if we are to see the day envisioned by Israel's prophets when 'nation shall not lift up the sword against nation, neither shall they learn war any more.'"

Conference For Practicing Lawyers

CELIGNY, Switzerland — The program at the Ecumenical Institute (Chateau de Bossey) for the coming academic year will include for the first time a conference for practicing lawyers.

The conference to be held October 15th-21st, will deal primarily with problems confronting a Christian in his daily legal practice. Also to be studied will be the question of the relations between theology and jurisprudence and of the church's responsibility in national and international law. According to a spokesman for the institute, the conference is expressly intended for "lawyers of the younger generation" because "they have been, to a rather special degree, drawn into a fundamental crisis of our time, and have, perhaps for that very reason rather special contribution to make towa meeting that crisis."

A considerable proportion of the con ence will be devoted to study groups, wh will evaluate what the church should do order (1) to help and support its law members in their daily work; (2) to g guidance and assistance to all those c cerned in one way or another with questi of law and judgment; (3) to encourage maintenance and establishment of just in the national and international fields. A to be discussed will be the significance the Bible's message on law and justice.

Asks End Of Segregation

RICHMOND, Va. — A strong attack agai the practice of segregation in Southern P testant churches was made in the *Presbyt ian Outlook,* a weekly publication of t Presbyterian Church in the U.S. (Souther The article, written by James McBri Dabbs, a Presbyterian elder of Mayesvil S.C., warned the churches that unless th abandon segregation their very survival threatened. "It is possible that the l stronghold of segregation in the South w be the so-called Christian church," the a ticle stated. "If this should be so, it doubtful if the church would survive he even as a name."

Charging that the church has refused face the racial issue, Mr. Dabbs warned th it "is the one issue underlying every other. The racial problem has firmer grip up the hearts of men, and is more immediate entangled with man's sinfulness. As the i mediate, not the secondary, cause of i humanity among whites and Negroes should be faced openly by the church. Y it is not. . . . The least the church could po sibly do would be to tackle the essenti problem, the existence of segregation withi the fellowship of the saints. It it did on this, our complacency would be jarred, an there would be some chance of actual in provement."

Mr. Dabbs compared the Roman Cat olic attitude towards the racial issue wit the Protestant attitude. "The Cathol

ZIONS HERALD 125 YEARS AGO

July 26, 1826

One of the last official acts of the late Emperor of Russia is said to have been a decree forbidding the sale of children, which has been practiced in a certain part of this empire.

* * * *

A late London paper informs us, that a man, on the 6th June last, made the experiment of entering a hot oven together with a quantity of raw meat — when it was sufficiently baked he handed it out. He then came out of the oven and sat dow to partake with a respectable company c friends, of those viands he had so closel attended during the culinary process.

* * * *

The *Portland Gazette* mentions that b tween sixty and seventy students of Bowdoi College have for some time past associate themselves together as a Boarding Club, an that the expenses of their establishment d not exceed $1.25 per week each.

rch is more liberal in its social attitudes, in interracial matters, than are the Pro- nt churches," he stated. "Although the holic Church is still relatively weak in South, within recent years it has been ing a determined effort to build up its bership in rural areas. It would be iron- if the conservative, priestly Catholic rch should take a prophetic lead in the h and eclipse the true prophetic church- f the Reformation."

wish Award

HICAGO — Bishop Bernard J. Sheil of Chi- , national director of the Catholic Youth anization, was presented with the B'nai th award for "Service to Humanity," at annual convention of district lodge No. f the Jewish fraternal order.

ishop Sheil, in a speech to the delegates, ed on all Americans to unite in a fight inst racial and minority discrimination hich is plaguing the nation. . . . The trag- is that this nation is founded on relig- s, spiritual principles, with which many us no longer have even a nodding ac- intance," he said. "This refusal to ac- owledge God is the root of our misery. . One of the worst examples of the un- lingness to love one another is the fright- growth of anti-Semitism. Anti-Semitism sin on the conscience of the world."

erman Protestants

BERLIN — Police cordons were thrown ound Protestant churches in the East and est sectors here to prevent accidents as s of thousands of persons jammed near- streets to hear German Evangelical urch Day (DEKT) addresses by outstand- church leaders.

At one of the churches, Bishop Otto Di- ius of Berlin, head of The Evangelical urch in Germany, called for an all-out ristian brotherhood, stressing that men not be turned into brothers by force or ror, but only through faith. Preaching a Soviet sector church, Dr. Martin Nie- eller, president of The Evangelical Church Hessen and Nassau, said that in the past rist had often been proclaimed as the ardian of the wealthy and duling classes, t that today the opposite error must be oided — that of presenting him as the ardian exclusively of the proletariat.

Lutheran Bishops Hanns Lilje of Han- ver and Moritz Mitzenheim of Thuringia ve addresses at other Berlin churches.

The East Berlin and Soviet Zone press con- ued to play up the all-German laymen's ngress along propaganda lines, describing as a protest meeting of Christians against estern war preparations.

Members of the (communist) Free Ger- n Youth organization attempted to dis- bute political literature among the crowds o attended the opening ceremonies at St. ary's church in the Soviet sector. Mean- while, communist authorities sent written invitations to all young people participating in the DEKT meeting to attend, free of charge, the coming communist world youth festivals here.

Prof. Emil Dovifat, a Berlin Roman Catholic lay leader, in bringing greetings from German Catholic Day, a parallel movement, said Catholics felt they were included in the DEKT motto, "We are brothers, after all." The joint fight for Christian principles, he said, has brought German Catholics and Protestants together. Prof. Dovifat assured the Evangelical laymen that German Catholics would always stand at their side in defending their common master.

Another message to the congress came from the association of German Jewish communities. "We will never forget," it said, "that during our greatest distress Evangelical Christians aided our afflicted men and women. We are confident that in the future, too, we will stand together against any persecution of men because of their beliefs."

National Council Sites

CINCINNATI — Two prospective office-building developments have been advanced as possible sites for national headquarters of the National Council of Churches, now in New York. One is a proposed 11-story office building in a large suburban housing development, the other a 25-story office-building development in the downtown Cincinnati area.

Dr. J. Otis Young, local Methodist district superintendent and president of the council of churches, reported that a representative of the *Christian Century,* national Protestant religious journal published in Chicago, was in conference recently with Charles P. Taft, former president of the Federal Council of Churches, regarding national council headquarters sites. Dr. Young said the *Christian Century* representative indicated that the journal would be interested in moving its offices to the city selected as national council headquarters.

Ernest F. Doughty

LAWRENCE D. PORTER

The Rev. Ernest Freeman Doughty minister in the Maine Conference for more than fifty years, died June 6th at the home of his daughter, 22 Edwards Street South Portland, Maine, after an illness of some time. He was born on Christmas eve 1871 in South Portland, Maine. His early training was in the South Portland schools after which he attended and graduated from Kents Hill seminary, and from Syracuse University. He married Mary Isabel Evans, daughter of the Rev. and Mrs. C. K. Evans, June 11, 1896.

He served the following charges: Cushing, Lockes Mills, Fryeburg Harbor, Alfred, Naples, Berwick, Bridgton, West Scarborough and Union. He joined the Maine Conference in 1908, and retired in 1944. He was a faithful preacher of the Gospel and a man of the community and he held positions of town government, and was active in the interests of schools.

He had been in good health and strength until the last few years. He preached in one more charge after retirement, and then went to live in South Portland, to be with his daughter and her family.

He is survived by his widow, Mary Isabel, his daughter Mrs. Isaiah Webb, a grandson Gaynor Webb, a sister Miss Florence Doughty, of Washington D. C., a brother Howard, of San Jose, Calif., and a son-in-law Isaiah Webb. Funeral services were held June 9, 1951 in People's Methodist Church in South Portland, with the Rev. Charles Parkin, district superintendent of the Portland District conducting the service, assisted by the Rev. Norman Catir, Cymbrid Hughes and Lawrence D. Porter.

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PERSONS

A daughter, Gretchen Gay, was born on July 10th at the Norwood Hospital, to Mr. and Mrs. William Peters of Norwood, Mass. Mrs. Peters is the former Barbara L. Hickcox, daughter of Dr. and Mrs. Percy M. Hickcox of St. Paul's Church, Lynn, Mass.

The Rev. Harold C. Metzner, pastor of the Trinity Union Methodist Church, Providence, R.I., will take a freighter from Philadelphia on August 3rd, for Los Angeles, Calif., via the Panama Canal.

Blanche J. Shepard

Mrs. Blanche J. Shepard, director of the club program service, the speakers' bureau of the American Christian Palestine Committee, died July 12th after a prolonged illness. Mrs. Shepard, who was 55 years old, resided at 435 Sixtieth Street, West New York, New Jersey.

Born in New York, she was the daughter of Mr. Mendel Jacobson, member of the staff of the Jewish Theological Seminary, and Mrs. Debra Jacobson.

A lifelong Zionist, Mrs. Shepard was secretary to Justice Louis D. Brandeis and Judge Julian W. Mack from 1917-1920, in their capacity as leaders of the American Zionist movement. From 1937 to 1943, she was American secretary to Dr. Chaim Weizmann, now president of the State of Israel.

In 1944, Mrs. Shepard helped to organize, and became director, of the club program service. She planned and assisted in conducting the study tours of the American Christian Palestine Committee to the Middle East, and accompanied the tours to Israel in 1949 and 1950.

Surviving are her mother; her husband, Dr. Myron Shepard whom she married in 1920; two sons, Daniel and Joel; and a daughter, Mrs. Alvin Rosenfeld.

Funeral services were held at 11:15 a.m. Sunday, July 15th, at the Riverside Memorial Chapel, 76th Street and Amsterdam Avenue, New York City. The officiating clergyman was Rabbi Irving Miller.

Bishop Shaw To California

Long Beach, Cal. — Bishop Alexander Preston Shaw, of Baltimore, will lead two Methodist assemblies, at Grace Methodist Church, July 29th-August 5th, and Wesley Church in Los Angeles, August 6th-12th, according to announcement made by Bishop Donald H. Tippett, of the San Francisco Area.

Bishop Shaw, on invitation of Bishop Tippett, presided over the Southern California-Arizona Annual Conference last year, marking the first time in history that a Negro Methodist bishop had presided over a conference of the denomination other than those conferences composed exclusively of colored churches.

Mrs. Evelyn Miles Rogers, widow of the Rev. George H. Rogers died July 8th, at the home of her son, Raymond H. Rogers, at Cooperstown, N.Y. Her husband, member of the New England Conference for 27 years died in 1920.

We Like The Red Sox

Bobby Doerr, captain of Boston's game-winning Boston Red Sox, spoke recently at Epworth Methodist Church, Worcester, Mass. Two of his most interested listeners were the pastor of the church, the Rev. Francis Wilson, and Master Charles Wesley Bucke, of Auburndale, Mass.

The Rev. and Mrs. Ernest Case of Waltham, Mass., have announced the birth of a daughter, Margery Lyn, on July 2nd. The Cases have two other daughters.

Jacksonville Meeting

The Jacksonville Methodist Camp Meeting will hold its 86th session at Jacksonville, Maine, July 29th to August 5th. Dr. Charles M. McConnell of Boston University will be the evangelist for the week. Other speakers on Sunday July 29th, will be the Rev. Louis S. Staples, superintendent of the Bangor District, and the Rev. Elwin L. Wilson of the University of Maine, Orono. August 5th the other speakers will be the Rev. Edwin F. Tewksbury of Nashville, Tenn., and the Rev. George Budd of Lincoln, Maine.

Daily classes will be held in the forenoon each day. Dorothy Clark Wilson, camp pianist, will give lectures on her visit to India. The Rev. William R. Wright, of Bangor, will speak on visual education. Mrs. Everett Thompson will describe missionary work in Japan. Mrs. Roy Wold, wife of the pastor in Orrington, will conduct the vacation Bible school, and the Rev. Elwood S. Poore of Machias will conduct the singin The Rev. Harold J. Rowley of Houlton w be dean of the youth institute, assisted by score of workers.

The grounds will be utilized for five wee as Boy Scout and Girl Scout camps, ar for underprivileged boys and girls of Was ington County.

The Rev. and Mrs. Ward Barter, of Arch Center, Clearfield, Tenn., will be guests the Rev. and Mrs. Richard E. Harding Westboro, Mass., the last week of July an the first week of August. Mr. Barter's wor at Archer Center was recently described b the Rev. Charles E. Parkin in the May 16t issue of Zions Herald. The Barters a scheduled to show moving pictures of the interesting work at the Methodist church Gleasondale, Mass., on Sunday evening, Jul 29th. Mr. Barter will preach at Westbor at 10:30 a.m. on the same day.

Mr. Chilton G. Bennett, recipient of th 1950 Zions Herald award for Methodi churchmanship, has resigned as executiv secretary of the Methodist Board of La Activities. Until his successor is chose the executive's duties will be carried out b Dr. Lamont Geissinger, associate secretary.

Assembly At The Weirs

Beginning Sunday, July 29th, and contin ing through August 5th, the Winnipesauke Camp Meeting Association will hold its 79t annual assembly. With three services eac day, preachers included on the schedule are the Rev. Everett W. Thompson, missionar to Japan; the Rev. Gilbert W. Weiting, Hamburg, N.Y.; Dr. William Warren Swee of Dallas, Texas; the Rev. Frank P. Fletche of Laconia, N.H.; Dr. Mark A. Dawber, the Home Missions Council; Bishop Lewi O. Hartman, retired; the Rev. William T Wallace, of Littleton, N.H.; Bishop Haze G. Werner, of Columbus, Ohio; the Rev Norman J. LaShana, of Lebanon, N.H.; D George A. Fallon, of Worcester, Mass.; an Dr. G. Ernest Thomas, of Nashville, Tenn

Full details are too numerous to includ in Zions Herald, but a copy of the entir program can be secured by writing to th Rev. Frank P. Fletcher, The Weirs, N.H

The Rev. James V. Claypool, secretary o the American Bible Society, Chicago, Ill will speak in the Summer Pulpit Series a Harvard-Epworth Methodist Church, Cam bridge, Mass., Sunday morning, July 29th at 11 a.m. He will speak on the subje "The Four Directions."

The Rev. John E. Post, pastor of the Firs Methodist Church, Stafford Springs, Conn is one of 250 leaders of the evangelisti movement in The Methodist Church a tending a six day planning conference wit leaders of the national Board of Evangelisn

he campus of Albion College, Mich. Dele-
s are conference and district secretaries
evangelism or chairmen of conference
ds of evangelism. They represent all of
102 conferences and come from all 48
s and from Cuba. Mr. Post represents
Norwich District.

r. William Edward Kerstetter, graduate
Dickinson College and the Boston Uni-
ity School of Theology, has been ap-
nted head of the department of philosophy
religion at Hamline University, St. Paul,
an., starting in September of this year.
Kerstetter had been chairman of his
artment at Baldwin-Wallace College,
ea, Ohio, since 1946.

mmer Preachers

Following is the list of visiting ministers
Trinity Union Methodist Church, Provi-
ce, R.I., for the summer Sundays. Ser-
s are at 11 o'clock.

August 5 — The Rev. James V. Claypool,
D., executive secretary, American Bible
iety, Chicago, Ill.

August 12 — The Rev. John W. Brush,
D., professor of church history, Andover-
wton Theological School, Newton Center,
ss.

August 19 — The Rev. Percy M. Spurrier,
tor of the Asbury Methodist Church,
spee Plateau, Warwick, R.I.

August 26 — The Rev. Douglas F. Dor-
ster, pastor of the Methodist church, Wes-
ly, R.I.

September 2 — The Rev. Lawrence Al-
nd, pastor of the Epworth Methodist
urch, Pawtucket, R.I.

eaconess Capping

The traditional capping ceremony for 31
embers of the 1954 class of the New Eng-
d Deaconess Hospital's School of Nursing
k place on Friday evening, July 20th, in
Elliott P. Joslin Auditorium at the hos-
al's new Cancer Research Institute.

Dr. Warren F. Cook, executive director
the Deaconess, was the principal speaker;
Rev. Rudolph Samuelson gave the invoca-
n, and Miss Olive Nelson, director of nurs-
g, presented caps to the nurses.

aine M. Y. F.

The Rev. Harold J. Rowley, pastor of The
thodist Church in Houlton, Maine, and
n of the Methodist Youth Fellowship In-
ute at Camp Jacksonville, July 29th-Aug-
5th, has announced several additions to
camp staff.

The Rev. R. Henry Plummer, of Vance-
o, will lead a course on "M.Y.F. Materi-
and Methods;" the Rev. Elwin Wilson,
Orono, will have charge of the "Morn-
Watch;" while Mrs. Everett Thompson,
Yokosuka, Japan, and The Weirs, N.H.,
l teach a course on "At Work for a
ristian World." Mrs. Thompson and her husband have just returned from Japan where they have been among the directors at the social service center at Yokosuka.

Chaplain Roger E. Makepeace, a member of the New England Conference, and a graduate of Boston University School of Theology, received his Ph.D. in theology at the University of Edinburgh, Scotland on July 6th. Dr. Makepeace is serving again with the United States Air Force.

100th Birthday

Durban, So. Africa — Brother Mathaus Kaintoch of Mariannhill Monastery, at Pinetown, outside Durban, celebrated his 100th birthday. He entered Mariannhill Monastery after his arrival from Poland 63 years ago, and in 1894 made a solemn vow never to leave the abbey.

Now weak and slightly deaf, Brother Mathaus is satisfied to spend the rest of his days walking around the monastery grounds. According to brother monks, Brother Mathaus considers that, if the outside world is as full of strife and unhappiness as he hears reported, he is better off where he is.

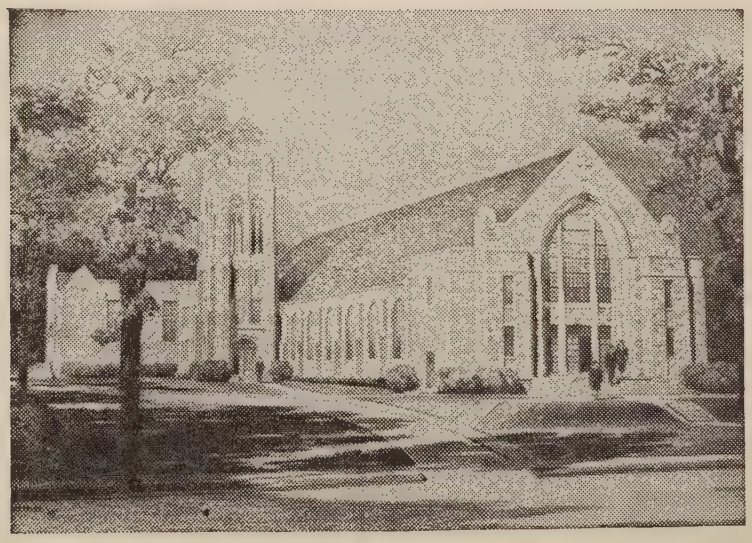
EVENTS

On June 18th

Funeral services for the late Rev. Frank B. Garrett were conducted by his pastor, the Rev. Robert Meikle of the West Roxbury Methodist Church, West Roxbury, Mass.

Mr. Garrett had served churches in the Philadelphia Area before coming to Boston in 1943. For the past four years he had been associated with the Goodwill Industries in Boston.

Saint Mark's Methodist Church



Ground breaking ceremonies for the new Saint Mark's Methodist Church, Rockville Centre, N.Y., were held June 10th, following the Sunday morning service. The building program calls for the erection of the sanctuary, the tower, with additional church school and office space. The cost will be $417,000 plus an additional amount for organ, pews, and other furnishings. The educational building was erected before World War II at a cost of $155,000. When this church is completed it will be one of the best equipped churches on Long Island, with a membership of over 1900. At the present time there are five full time workers on the church staff. The annual budget is over $52,000.

The pastor, the Rev. Harold Roy Brennan, will be a reserve delegate to the Ecumenical Conference held at Oxford this summer. He and Mrs. Brennan will sail for England on July 28th. While in England they will visit Mrs. Brennan's relatives in Cornwall. Mr. Brennan will preach in Central Hall, Birmingham; Oxford Place Church, Leeds; and St. John's Church in Llandudno in Wales. They will also be the guests of Sir Malcolm and Lady Perks.

Totalitarian Claim Rejected

BERLIN — The claim of totalitarian states to have absolute and exclusive command over people was rejected by prominent Protestant laymen from East and West Germany, at the third annual German Evangelical Church Day (DEKT) congress.

At a working group session on "Between God and State," the laymen declared that, although Christians feel bound to obey the state's legitimate power and orders, they cannot bend to the abuse of power by any system. The churchmen said they were no longer bound to obey a state when it loses sight of its proper task of serving the people.

It was stressed that this policy applies not only to totalitarian states, but also to other forms of government where "mock ideals" are proclaimed, but "their roots are actually rotten." Johannes Anz, of the Saxony Church management, told the group: "We Soviet Zone Christians will pray for the (Eastern) German Democratic Republic and respect its laws, but the limit of our obedience is reached if the state demands what is contrary to God's commandments."

Church Membership At New High

NEW YORK — Membership in religious bodies of the United States increased 3.56 per cent last year to a new high of 85,705,280, according to statistics compiled here by the *Christian Herald*.

The rate of gain was more than doubled the 1.67 per cent growth of the general American population in 1950, and brought church membership to a record 55.9 per cent of the people. The survey was based on figures submitted by 114 religious bodies, and does not include members outside continental United States.

Protestant groups reported a net gain of 1,409,045, or 2.89 per cent, to a new total of 50,083,868 members. Roman Catholics increased 3.1 per cent, or 859,784 to a membership of 28,470,092 at the end of the year.

The *Christian Herald* pointed out, however, that while Catholics count children in their membership totals, most Protestant denominations do not. It suggested that for comparison "either approximately 25 per cent should be deducted from the Catholic figure, or at least 20 per cent added to the Protestant figure."

No new statistics of Jewish congregations were obtainable, the survey noted, so their figure stands at 5,000,000. The Greek Orthodox Church, which in its last report, in 1947, claimed 300,000 members, reported 1,000,000 in 1950.

Of the total church population of the country, 58.5 per cent was said to be Protestant, 33.2 per cent Roman Catholic, and 8.3 per cent belonging to other religious groups. Among Protestant denominations, the *Christian Herald* survey showed The Methodist Church still in first place with 8,935,647. The second-place Southern Baptist Convention was characterized as "the fastest growing denomination in the United States," with an increase during the year of 318,624, as compared with Methodism's 143,078. The new Southern Baptist total is 7,079,889.

Chinese Churchman Resigns

HONG KONG — Dr. T. C. Chao, dean of the School of Religion, Yenching University, Peking, has resigned as a president of the World Council of Churches. His resignation was announced by the Kwang Ming *Daily News* published in Peking.

The paper said that Dr. Chao resigned because the World Council's Central Committee, at a meeting held in Canada last July, condemned North Korea as an aggressor and expressed doubts concerning the motives behind the communist-inspired Stockholm "peace appeal." According to the paper, Dr. Chao claimed he was not informed of this meeting until early this year.

"Professor Chao came to the conclusion," the paper said, "that the World Council of Churches had fallen into being used as a tool of American imperialism for the perpetration of its policy of world aggression. He felt that, as a loyal citizen of the People's Republic, he could no longer be identified with the organization."

Reynolds New Staff Member

Dr. Fred C. Reynolds, the first National Guard chaplain to be given the grade of Brigadier General, on June 1st, became an associate secretary of the Methodist commission on chaplains. He had just completed a term as superintendent of the Washington East District of the Baltimore Conference.

Dr. Reynold's record includes 28 years as a National Guard chaplain, in World War I, then in reserve status, and again in World War II as division chaplain of the fam 29th division. Later he was post chapla at Fort Mead, Md.

A graduate of Allegheny College (B.A Washington and Jefferson (M.A.) and B ton University School of Theology (S.T.B he has held important pastorates in bo Baltimore and Washington.

Chaplain Reynolds served for two yea as president of the Military Chaplains A sociation, retiring from that office last Ma In 1948, at the invitation of the Chief Army Chaplains, he made an official visit tion to chaplains in Europe. He has al served on the executive committee of t General Commission on Army and Na Chaplains.

In addition to his duties as associate se retary of the Methodist commission on cha lains, Dr. Reynolds is assisting in the d velopment of the United Fellowship of Pro estants, a youth organization within the mil tary under sponsorship of the General (i terdenomination) Commission on Chaplain with denominational agencies co-operating

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University Wins Delay

MINNEAPOLIS, Minn. — A "show cause hearing on a court order directing the Un versity of Minnesota to halt the use of i facilities for religious purposes has been con tinued to Sept. 10th. Charles E. Houston, a sistant attorney general of Minnesota, wh represented the university before Hennep County District Judge D.E. LaBelle, wo the continuance after he said he neede time to collect information "to make a tru return."

W.L. Sholes, Minneapolis attorney wh obtained the alternative writ of mandamu against the university in his own behalf said he would have no objection to the de lay, if the university would file its answe to the order within 60 days. Mr. Shole claims that the university is using publi tax money "for the support and strength ening of denominational sectarian religiou doctrines and creeds" in violation of con stitutional provisions on separation of churc and state.

Released-Time Program

ALBANY, N.Y. — In a six-to-one decision the Court of Appeals, New York State's high est tribunal, upheld the constitutionality o New York City's released-time religious edu cation program. Under the New York City program, children are excused from schoo to attend religious classes off school premise one hour a week.

The practice had been challenged in a sui brought by two Brooklyn parents, Tessim Zorach, a Protestant, and Mrs. Esta Gluck a Jew. They contended that the released time program was unconstitutional unde the 1948 McCollum decision of the U. S Supreme Court. The plaintiffs, both of whom

children attending Brooklyn grade , took the case to the Court of Ap- after lower courts ruled the program t unconstitutional.

okesman for Kenneth W. Greenawalt, y for the plaintiffs, indicated that the n would be appealed to the United Supreme Court. "It may be assumed easonable certainty," he said, "that the y's highest court now will be asked for determination of the case."

prevailing opinion of the Court of ls was written by Associate Judge s W. Froessel. He held that "the tution does not demand that every y gesture between church and state e discountenanced. . . . This so-called f separation' may be built so high and ad as to impair both state and church, have come to know them," he added. irst Amendment to the Constitution, Froessel said, not only forbids laws ting an establishment of religion, but ws "prohibiting the free exercise there-

must not destroy one in an effort to ve the other," he continued. "We , therefore, be unmindful of the con- nal rights of those many parents in ate — we are told that some 200,000 en are enrolled in the released-time ms in this jurisdiction, and 10 times ny throughout the nation — who par- e in and subscribe to such programs." erting that parents have the right to te their children in religious or paro- schools, Judge Froessel added, "It is ore obvious that parents, who desire e their children educated in the public ls, but to withdraw them therefrom e limited period of only one hour a in order to receive religious instruction, ask the public school for such permis- and the school may constitutionally ac- to this parental request. . . . There is ng in the Constitution commanding religious instruction may be given on abbath alone, and no other day."

ociate Judge Charles S. Desmond in a rring opinion, said the U. S. Supreme decision in the McCollum case, which the released-time program in Cham- , Ill., unconstitutional, was not controll- the New York City case. He stressed he Champaign plan "differed from the York program in a number of import- respects, principally in that religious ng took place in the classrooms of the paign public schools, and some pub- nds were spent (for it) in Champaign. religious teachers there were chosen the approval of the public school of- , and pupils were, in the Champaign l buildings, solicited for religious in- ion."

e dissenting opinion was written by iate Judge Stanley Fuld. "Time has t," he said, "and the Supreme Court by its decision in the McCollum case has reaffirmed, the wisdom and necessity of maintaining a 'wall . . . high and impregnable' between church and state, between public school secular education, and religious observance and teaching. . . . Maintenance of that barrier was believed by the Supreme Court, as earlier it had been by the founding fathers, not as a demonstration of hostility to religion, but rather as a means of assuring complete freedom of religious worship. Whether the released-time program in New York City breaches that barrier is the only issue before us. I believe that it does."

Among groups who had filed briefs supporting the constitutionality of the New York City released-time program were the National Council of Churches and the Greater New York Co-ordinating Committee on Released-Time of Jews, Protestants, and Roman Catholics.

In a statement hailing the decision, Charles H. Tuttle, the co-ordinating committee's chairman, said, "This decision means that the New York plan for released-time which has been in successful operation in this state for 25 years, violates no provision of either the state or the federal constitution.

"This decision should put an end to advocacy of the reactionary, dangerous and totalitarian principle that children in the public schools become the creatures of the state and are subject to exclusive educational regimentation by state secularism, irrespective of the religious convictions of their parents. . . . This decision should also put an end to the unseemly and anomalous efforts of minority groups to use our Constitutional guaranties of religious freedom for the contradictory purpose of compelling all our states to override the religious convictions of other parents in the matter of the upbringing and character-forming of their own children."

Three Jewish organizations had filed a brief opposing the program. They were the American Jewish Committee, the American-Jewish Congress, and the Anti-Defamation League of the B'nai B'rith.

"But nothing succeeds like success. It is an unhappy phenomenon that the very people who criticize you most for trying are the ones down in the front row, applauding the loudest when you succeed."

* * * *

Evelyn Wells, "Life Starts Today," Doubleday, Garden City, N.Y.

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Churches In Coal Towns

New York — The great coal mining region of West Virginia furnishes a "rich opportunity" for the churches to recruit new members, build stronger communities and develop in their members a new and deeper sense of responsible citizenship, according to a survey made public here by the National Council of the Churches of Christ in the U.S.A.

The survey, which covered 11 representative communities ranging in population from 400 to 4,000, characterized the coal mining district as similar in "hope and promise" to the frontiers of pioneer days.

Sponsored jointly by the West Virginia Council of Churches and Christian Education and the National Council's central department of research and survey, the study was compiled and edited by the Rev. Dr. Mark Rich, executive secretary of the department of town and country of the American Baptist Convention, with the assistance of 11 field surveyors.

In 11 communities with a total of over 23,000 residents, surveyors found 47 churches, 44 of them Protestant and three Roman Catholic. Of the Protestant churches, 33 were affiliated with 13 recognized denominational groups, six were community churches and affiliations of the other five could not be determined precisely.

In the mining towns, isolated in the hollows of the West Virginia hills, these churches, surveyors said, are "probably the most potent and hopeful forces in the community."

Most notable examples are the enterprises of the Board of National Missions of the Presbyterian Church, U.S.A.: the Mountaineer Mining Mission, which maintains a public library, a recreation hall and an interracial swimming pool; and the West Virginia Mountain Mission, which operates the only other public library reported in the 11 communities studied.

Other denominations represented include: The Presbyterian Church, U.S.; American and National Baptist Conventions and Free Will Baptists; The Methodist Church and the African Methodist Episcopal Church; the Disciples of Christ; United Pentecostal, Apostolic Faith and several Church of God groups including Anderson, Ind., and Cleveland, Tenn. In general, surveyors described church life as "boisterous, formative and adolescent."

Greek Youth Organization

CHICAGO — A Greek Orthodox youth organization was formed at a conference here of representatives from 325 parishes in the U.S. and Canada.

The conference was called by Archbishop Michael of New York, with the Orthodox Youth Organization of Chicago acting as host.

In a message to the conference Archbishop Michael said:

"Upon these youths we base all our hopes for the future of the Greek people and the Greek Orthodox Church. This unknown future depends upon their assurances and their foundations. There is, however, one way to make this unknown future a beautiful and, from all views, a bright one. And this way is for the youths to come to know the living Jesus Christ . . . to love Him, and to become devoted to Him.

"The realization of the true presence of Christ in our daily lives is the most beautiful, the greatest, and the strongest inspiration for each youth. . . ."

"Amos 'N' Andy" Protest

NEW YORK — A vehement protest by the National Association for the Advancement of Colored People against the television show "Amos 'n' Andy" has rocked the radio and television industry and has created widespread interest on the part of newspapers, magazines and other periodicals.

A telegram sent by NAACP secretary Walter White to the Blatz Brewing Company, sponsors of the show, branded the program as a "gross libel on the Negro and distortion of the truth" and asked the company to withdraw its sponsorship. The wire followed the unanimous adoption by the 781 delegates to the recent 42nd annual NAACP convention in Atlanta of a resolution condemning the show.

In the meantime, Mr. White wrote to heads of approximately 100 national organizations which joined the NAACP in the National Emergency Civil Rights Mobilization in 1950, informing them of the Association's fight against the "Amos 'n' Andy" program and stating that the protests of the NAACP and others "have resulted in suggestions that the scripts of future shows be written so as to eliminate the present uniform presentation of the Negro in so unfavorable a fashion." The NAACP executive asked members of other organizations to view the show and, if they see fit, "to join in protesting a stereotyped presentation of the Negro which is just about that which the movies presented 20 years ago."

Asked to Implement Resolution

At the same time, the 1500 NAACP branches throughout the country were asked to carry out the resolution against the program adopted by the convention. Gloster B. Current, director of branches, reminded branches that the convention urged them "to protest to the sponsors and promoters of such shows . . . and to the . . . stations . . . and to use every means at their disposal, both by collective action and through the individual action of their respective members, to discourage the sponsorship and presentation of such programs and shows even to the extent, if necessary, of resorting to the boycott of the goods, products or services of the sponsors and promoters, including the radio and television stations and networks."

Receives Anglican Appointment

The Rev. Wilfred E. M. Markham, of the British Methodist Mission in Nigeria, has recently been named Protestant chaplain and missionary to the evangelical churches of several denominations on Fernando Poo, a Spanish-controlled island in the Gulf of Guinea. This almost inaccessible island, known also as "Mystery Island," has 20,000 laborers for its rich mountain-dominated farms and ranches, and it seeks some 30,000 more immigrants. But under Spanish law only one Protestant mission is permitted there, and this Mr. Markham will head under the jurisdiction of the Anglican Church bishop, the Rt. Rev. Cecil J. Patterson. British Methodism has served this island for upwards of 80 years.

Serve Together In Japan

Although Miss Gretchen Elston and Miss Charlie Frances Hampton, both of Shreveport, La., went through high school and college together, neither knew the other was considering missionary service until they were both accepted by the Board of Missions and Church Extension of The Methodist Church. They will leave for Japan on July 25th aboard the "Young America," freighter of the Waterman Lines sailing from San Francisco. Both will teach in mission schools under the "J-3" plan — Japan for three years.

Miss Elston and Miss Hampton are graduates of Centenary College, Shreveport. Miss Elston received her M. A. degree from Tulane and has been teaching at Hiwassee College in Madisonville, Tenn. Miss Hampton spent a summer at the College of Puget Sound, Tacoma, Wash., and for the past two years has taught first grade at the consolidated school in Belcher, La.

The young women got a preview of their new careers when they attended the "Conference of New Furloughed Missionaries," held concurrently with the "Conference of Crusade Scholars" at Greencastle, Ind., in June. They met missionaries from Japan as well as Japanese students who are st ing in U.S. colleges under sponsorshi The Methodist Church through its Cru Scholarship program.

Miss Elston and Miss Hampton were in college when in 1948 The Meth Church issued a call for 50 single co graduates to go as "J-3" missionaries. group was known as the "Fellowship Christian Reconstruction." Miss Elston Miss Hampton are going as replacem for "J-3s" who have completed their te Many chose to become regular mission and will complete five years of service be returning home.

Miss Elston will go to Nagasaki to t in Kwassui Woman's College, an institu of the Woman's Division of Christian vice. During the war one dormitory destroyed by the atomic bomb and o buildings were damaged, but repairs been made. The school's name means ing Water Girls' School."

Miss Elston, who has taught French lessons and played in the Shreveport S phony Orchestra, while in college was ele to membership in Alpha Sigma Chi, ho ary chemistry fraternity, and Zeta Tau Al national sorority. She has had experienc directing dramatics, teaching in Sun school, advising Methodist Youth Fel ship groups, and operating a library. has also captained baseball and basket teams.

Miss Hampton will go to Yokohama teach in Seibi Girls' Primary and H School, which means "Garden for Tr ing Beautiful Personalities." It has a anese principal and only four of the teachers are foreign missionaries.

Miss Hampton spent the summer of 1 as a member of the church-sponsored w camp among Mexicans in Los Angeles, C Last summer she was the recreation lea at the training center for Methodist Cara teams in Pennsylvania, and then spent eral weeks with a caravan team in N Hampshire, visiting community churches helping local people in their church wo In college, she became a member of Omega sorority, the Methodist Student Mo ment, Art Club, and Spanish Club. has been a counselor to Methodist Yo Fellowship groups, has taught Sunday sch classes and sung in church choirs.

Converting Communists

WASHINGTON, D. C. — Passage of wheat-for-India bill is converting Indian co munists to Christianity, according to a Me odist bishop in India.

In a letter to Senator Hubert H. Hu phry (D.-Minn.), Bishop J. Waskom Pick said that "a good many former communi are now renouncing the party and its p gram and we are receiving some of th as Christian converts."

"I have baptized five or six of them m self," he went on. "One is now proving

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ful advocate of democracy and a very ful opponent of communism, expos- nd denouncing its falsehoods and vic- methods."

bishop said that "millions of Indians w saying, 'thank God for America.'" clared that through the India bill "a ful blow has been struck at the com- t conspirators."

rges Police Aided Riot

CAGO — Aroused pastors here con- ed the prejudice which caused rioting burban Cicero over an attempt by a family to move into an apartment ng.

Rev. Joseph L. Hughes of the Mil- Avenue Baptist Church, a resident of , told his congregation that he went Cicero police station at the height of ots and, without disclosing his identity, nded to know why something was not to curb the violence. He said he was with some profanity, that Negroes were wanted in Cicero.

. Hughes said he then went to the scene e riot. As he was talking with two emen guarding the entrance to an alley the building, he said, one of them d back a group of men seeking to the alley at the mouth, but gave them tions for entering through a gangway h was unguarded.

Newly Literate

you had just learned to read and to , what books or tracts would you most ? . . . The answer will vary with dif- t countries, says Dr. Frank C. Laubach, acy expert of the National Council of Churches of Christ, who has been teach- simplified reading and writing methods illions of people across the world. Basic- as a missionary, he wants them to learn ead the Bible, but he wants them also to y the "gospel of better life and better g" to the everyday things of life. So a man or woman has learned to read, y themes may be presented them in their tongue. For example, here are some he subjects presented to the Arabs and yles of North Africa(Algeria and Tu- a) after they had mastered the alphabet the primer: "How to wean a baby," nding electrical fixtures," "Interviewing ernment officials," "Evil in cafes," "Truth ut demons," and "How to dry fruit."

mic Book Saves Lives

EW YORK — If some people are still in bt about the rapid Americanization of young displaced persons brought to this ntry, they ought to read the UP story n Grand Rapids on how 11-year-old Aro ch saved his own and his eight-year-old r's life — thanks to comic book wisdom. ro and his sister Astra were playing on a farm near Grand Rapids where they and their parents were resettled three years ago. Astra fell against a wire fence charged with electricity and was held fast. Aro attempted to free her but also was stuck.

Then the lad remembered reading a comic book where the hero used a tree branch to free another hero from a similar situation. From the book Aro had learned that wood is a non-conductor.

He had no tree branch but he could reach the long wooden sticks he had been using to spear frogs. The first spear broke. But the second one, which he used a a lever, worked and both children were released. The United Press said the girl was slightly burned but added, "The Latvian family believes that comic books are educational."

100 Men's Clubs A Month

CHICAGO — Methodist laymen's clubs are being organized at the rate of 100 a month, Chilton G. Bennett, executive secretary of the denomination's General Board of Lay Activities, said here. In a report presented at the board's annual meeting, he said that nearly 3,000 clubs have been chartered toward a goal of 5,000. The goal is to be reached by the time the Methodist General Conference meets in April, 1952.

This large growth in Methodist men's groups, Mr. Bennett said, is "one of the most significant developments in The Methodist Church, and one upon which we may look with pride and enthusiasm." The meeting was held in connection with a quadrennial gathering of lay leaders from the denomination's 100 Annual Conferences.

Participants heard retired Bishop Charles C. Selecman of Dallas, Tex., representative of the Methodist Radio-Film Commission, outline the commission's plans to produce films on Christian family life. It will also co-operate with J. Arthur Rank, English producer, in a biographical picture of John Wesley, founder of Methodism.

Asks Unification Of Korea

PUSAN — Dr. George Fitch, honorary president of the YMCA in Korea, has released a statement which champions the cause of the South Korean Republic in her call for nation-wide unification.

The statement also declared that "the United States is indebted in no small manner to the Korean people."

Dr. Fitch reminded the United States of "the concession made at Yalta by President Roosevelt in agreeing with the Soviet to the erection of the tragic 38th parallel dividing line."

"The United States should not repeat the folly of re-establishing the 38th parallel at the current Kaesong cease-fire conference," Dr. Fitch said, adding that "the important political issues of this country remain unsolved."

He appealed to the young people of Korea to co-operate under the guidance of the YMCA in seeking the nation's unification.

The YMCA in Korea, which became dormant during the early stages of the war, has recently resumed its activities. There are, at present, 19 local YMCA branches in South Korea.

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Twin Area Calendar

(Boston and New York Areas)

June 25-Aug. 4 — Workcamp, Board of Education, New York City.

June 29-August 31 — Ecumenical work camp with students from other countries, East Harlem Protestant Parish, New York City, N.Y.

July 21-28 — Regional Youth Conference, Williamsport, Pa.

July 22-28 — New Hampshire Conference Woman's Society of Christian Service Summer School, Sentinel Lodge, Tuftonboro, New Hampshire.

July 22-29 — Worcester District Christian Outlook Institute at Sterling Camp Grounds.

July 23-27 — Maine Conference Pastor's School, Camp Lake Narrows, Maine.

July 29-Aug. 11 — Maine Conference Junior Camp, Lake Narrows, Maine.

August 4-10 — The Boston Area Methodist Youth Leadership School, Camp Aldersgate, Rhode Island.

Aug. 12-15 — Maine Conference Older Adult Camp, Lake Narrows, Maine.

Aug. 17-19 — Young Adult Conference, Maine Conference Camp, Lake Narrows, Maine.

Aug. 19-25 — Intermediate Camp, Maine Conference, Lake Narrows, Maine.

August 19-25 — Institute of World Missions, Chautauqua, N.Y.

August 19-26 — Springfield District Christian Life Institute, Laurel Park, Springfield, Mass.

Aug. 25-Sept. 1 — Senior High Camp, Maine Conference, Lake Narrows, Maine.

August 26-September 2 — Ninety-third Camp Meeting and Assembly, Asbury Grove, Hamilton, Mass.

Sept. 1-3 — Maine Conference Family Weekend, Lake Narrows, Maine.

Sept. 3-7 — Boston Area Pastors' Assembly, Geneva Point Camp, Lake Winnipesaukee, New Hampshire.

Sept. 22 — Layman's Rally, Camp Aldersgate, Rhode Island.

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